got Woodshap





Printed for Robert Allet, at the figne of the

Selection of 30 be see the red being of -

600



## THEHIGH AND MIGHTY

Prince, CHARLES, Prince of Wales.



HRIST IESVS, the a PRINCE a of Princes, bleffe 15. your Highnesse Apoc. 1.13. with length of dayes, and an

increase of all Graces; which may make you truely prosperous in this life, and eternally happy in that which is to come.

Ionathan foot b three Ar- 51 Sam. 20. rowes, to drine David further off from Sauls fury : and this is the third Epistle which I have written, to draw your Highnesse

#### The Epiftle

c 2. Chrn.

34.3.

d Qui monet vi facias, quod iam facin,ipse movende Laudat, & bortatu comprebat asta sue.
z.Cor.8.7.

meerer to Gods fauour, by diretime your beart to begin (like Iofiah ) in your c youth to leeke after the God of David; ( and of Iacob ) your Father, Not that but I know , that your Highnesse doth this without mine admonition; but because I d would with the Apostle, have you to abound in enery Grace, in Faith and knowledge, and mall diligence, and in your love to Gods seruice and true Religion. Neuer was there more neede of plaine and vnfained Admonition : for the Comicke, in that Saying, Seemes but to base prophecied of our times , Objequium amicos, veritas odium parir. And no marnell: seeing that wee are fallen into the dregs of Time, which being the laft, muft needs bee the worst dayes. And how can there be worse, seeing Vanitie knowes not bow to bee vainer, wor wickednesse bom to be more wicked? And where as bere-

#### Dedicatorie.

beretofore those have beene counted most holy, who have shewed themselves most zealous in their Religion; they are now reputed most discreet, who can make the least profession of their Faith, And that thefe are the last dayes, appeares enidently; because the Securitie mens eternall State hath so overwhelmed I as CHRIST foretold it should ) all forts: that most who now line, are become louers of pleasures, more then louers of God: And of those who pretend to loue GOD, O GOD! what fantified heart can but bleed, to be bold how feldome they come to prayers? how irreverently they heare Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? where (being Christians) they can sport themselues to heare the Vassals of the divell scoffing Religion, & blasphemously abusing phra-AA fes!

Mat, 15.1.

c Exemplum accidet mulieris, Domino tefte, que Theatrum adut, & inde cum Damonio redut: Itaque in exorcismo cum onevareture im mundus fpiritus, quod aufus eft fidelem aggredi:constanter & instissime quidem (inquit ) feci, in meo eam inueni: Ter. de feet.

lib. cap. 26.

#### The Epiftle

Therefore Tertullianin sap. 6. sals the stage, Diaboli Ecclesiam, &-Cathedram pestilentiani. Iam. 5.9. Apoc. 21.20

les of holy Scripture on their Stages, as familiarly as they ofe their Tobacco-pipes in their bibbing-So that bee who would houfes. now a dayes seeke in most Christians for the power, shall scarce alof finde the very flew of godlineffe. Neuer was there more finning, never leffe remorfe for Never was the Judge finne. necrer to come, never was there so little preparation for his Comming. And if the Bridegroome fould now come, how many ( who thinke themselves wife enough, and full of all knowledge ) would bee found foolish Virgins, without one drop of the Oyle of saning Faith in their Lampes? For the greatest Wifedome of most men in this age, confifts in being wife, first, to deceive others, and in the end, to deceive themselues.

Mac. 25.8,

And if sometimes some good Booke haps into their hands: or some good motion commeth

into

#### Dedicatory.

into their heads, whereby they are put in minde to consider the vncertainty of this life present; or how weake affurance they have of eternall life, if this were ended: and how they have some fecret finnes, for which they must needs repent here, or be punished. for them in Hell hereafter : Security then fortbwith whifters the Hypocrite in the Eare, that though it be fit to thinke of these things, yet, It is not yet time; And that he is get young enough (though he cannot but know that many millions as young as himselfe are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Eare; that he may have time hereafterat his leilure to repent : and that how seener others die, yet. heis farre enough from death, and therefore may boldly take yet a longer time, to enion his weet pleasures, and to increase

his wealth and greatnesse: And bereupon (like Salomons fluggard ) he yeelds him felfe to a little more sleepe, a little more flumber, a little more folding of the hands to fleepe in his former sinnes : at last , Despaire ( Securities vgly Handmude: ) comes in volooked for. and shewes bim his Houre-glaffe: dolefully telling him, that his time is past : and that nothing now remaines but todye, and be damned. Let not this feeme firange to any, for too many have found it too true, and more, without more grace, are like to be thus foothed to their end; and in the end inared to their endlesse perduion.

In my desire therefore of the common faluation; but especially of your Highnesse enersasling welfare, I have endeanoured to extract (out of the Chaos of endlesse controverses) the old Practice of true Pietie,

which

Lude v. 3.

which flourished before thefe Controversies were batched: which my poore labors ( in a short while) come now forth againe the 4. and 20. time, under the gracious protection of your Highnesse fauour ; and by their entertainement feeme not to be altogether vnwelcome to the Church of Christ. If to be pious, bath in all ages beene held the truest honour : bow much more honourable is it, in fo impious an age, to be the true Patrone and Patterne of Piety? Piety made Dauid , Salomon, Ieholaphat, Ezechias, Iofias, Zerubbabel, Constantine, Theodosius, Edward the fixt, Queene Elizabeth, Prince Henry and other religious Princes to be so honored : that their names (fince their deaths ) smell in the Church of GOD like a precious oyntment, and their remembrances, sweete as Honey in all mouthes, and as Muficke at a banquet of Wine: when

Ecclef 7.1. Eccl. 4. 21.

#### The Epiftle

when as the lippes of others, who have beene godleffe and irreligious Princes, doe rot and stinke in the memory of Gods people. And what bonour is it for great men to have great Titles on earth; when God counts their Names unworthy to be \* written in his Booke of life in Heauen?

Apoc.17.8.

Exo.31.19,

30.

It is Pietie that embalmes a Prince his good name, and makes bis face to thine before men, and glorifies his foule 4mong Angels. For as Moles his. face, by often talking with God, thined in the eyes of the people; fo by frequent praying ( which is our talking with God ) and hearing the Word, ( which is Gods speaking unto us ) wee shall be changed from glory to glory, 2.Coz.3.28. by the Spirit of the Lord, to the Image of the Lord. And feeing this life is vncertaine to all, (efeeially to Princes : ) What argument is more fit , both for Prusces,

#### Dedicatory.

ces, and People to ftudie, than that which teacheth sinnefull man to deny himselfe, by mortifying his corruption : that hee may enioy Christ, the Author of his (alnation: To renounce these false and momentany pleasures of the world, that be may attaine to the true and eternall iones of Heaven: and to make them truely honorable before God in Pietie. who are now onely honorable before men in vanity? What charges soener mee Spend in earthly vanities for the most part, they either die before vs, or wee shortly dye after them ; but what wee Spend like Mary in the Pradice of Piety , Shall remaine our true memorial for ener. For 2 Piety hash the Promise of this life, and of that which shall neuerend. But b without Pietie there is no internall comfort to be found in Conscience, nor externall peace to be looked for in the World, nor any eternall lib.9.cap.1. hap-

1 Mat. 26.13 a : Tim 4.8. b Principibus ad falutem fola fatis vera est pietas. ablauc illa verà nihil est vel exercitus wel Imperatoris fortitude, vel apparatusreliques Zezom. Eccle. Hift.

#### The Epiftle

happines to be hoped for in Heauen. How can Pietie but promise toher selfe a zealous Patrone of your Highnesse; being the fole Son and Heire of fo gracious & great a Monarch : who is not onely the defender of the faith by Title; but also a defender of the Faith in truth : as the Christian World bath taken notice by his learned confounding of Bellarmines over-Spreading Herefies; and his suppressing in the blade of Vorstius Athean blasphemies? And how casie is it for your Highneffe to equal ( if not exceed ) all that went before you, in Grace and greatnesse; if you doe but set your heart to feeke , and to ferue God, considering how religiously your Highnesse bath beene educated by godly and vertuous Governours and Tutors: as also that you live in such a time. wherin Gods providence, and the Kings religious care have placed oner this Church ( to the UH.

The Honorable Sir Robert Cary Knight and the religious Lady Cary his Wife. Mr. Thomas Murray. Sir lames Fullerton. 2.Chr.24.

unspeakeable comfort thereof) another venerable Ichoiada, that doth good in our Ifrael both towards God . and towards his House: of whom your Highnesse at all times, in all doubts, may learne the fincerity of Religion, for the Saluation of your inward Soule : and the wifest counsell for the direction of your outward fate? And to excite you the rather, to the zealous Practice of dinine Piety; often suppose with your selfe, that your Highnesse beares your religious Father lamas, Speaking unto you, as sometimes holy David Spake to his Sonne Salomon: And thou Charles my Sonne, know thou the God of thy Father, and ferue him with a perfeet heart, and with a willing mind : for the Lord fearcheth all hearts, and understandeth all the imaginations of the thoughts: if thou feeke him, hee will bee found of thee; but if thou forfakel

The gracious Archbishop of Cant. G. A.

2.Chr.28.9

#### The Epiftle,&c.

fake him, he will cast thee off for euer.

To belpe you the better to feeke and serue this God Almighty, who must be your chiefe Prote-Courin life, and onely Comfort in death: I here once againe, on my bended knees, offer my old mite new stampt, into your Highnesse bands: daily for your Highnesse, offering up unto the most High, my humblest prayers: that as you grow in age and flature : fo you may (like your Mafter Chrift (increase in wifedome and fauour with God and all good men. This fuit will I nener cease: In all other matters I will euer rest.

> Tour Highnesse humble Servant, during life to be commanded,

LEVVES BALLY



## AD CAROLVM PRINCIPEM.

Tolle malos, extolle Pios, eognosce Teipsum: Sacra tene, Paci consule, disce pati.





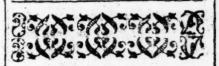
#### TO THE DEVOVI READER.

Had not purposed to enlarge the last Edition, faue that the impertimitie of many de-Mouth disposed, pre-

uailed with me, to adde some points, and to amplifie others. To fatisfie whose Godly requests . I have done my best endeasour : and withall fini-(hed al that lintendin this argument. If thou shalt hereby reape any more profit, giue God the more praise; and remember him in thy prayers, who

hath vowed both his life and his labours, to further thy faluation as his owne. Farewell in the

Lord 7ESUS.



#### THE CHIEFE Contents of this Booke:

Plaine descripstion of God . in respect of his Ef-Gence, Perfons, Com and attributes, fo

farre as every Christian would competently endeauour to learne and know: with fundry fweet obfernations and meditations thereupon:

2. Meditations Settling forth the miseries of a mans life and death, that is not reconciled to God in Christ.

2. Meditations of the bleffed State both in life and death, of a Man that is reconciled to God in Christ: wherein thon Shalt find not a few things worthy the reading

#### The Contents.

The Contents	S
ding and obsernations.	
4. Meditations on derances, which keepe b	
ner from the Practice of	
ceffary to be read of all,	
ally of Carnall Gospelle	
5. How to begin the	Morning
with pious meditations	and pray-
ers.	236
6. How to reade the	
profit and ease once of	244
7. A Morning Pra	yer. 252
Another shorter pray	er for the
Morning.	276
Another briefe Morn	276
8. Meditations bow	
with God all the day.	278
Especially how to g	
Thy Words.	279
Thy actions.	298
9. Meditations for the	euening.
To de Fuscionario	312
Io. An Euening pray	Another

### The Contents.

Another Shorter Euening pray-
er. 329
11. Things to be meditated
upon, as thou art going to bed.
225
12. Meditations for a godly
Housholder. 337
Housholder. 337 13. A Morning Prayer for
aramir.
14. Holy Meditations and
Graces, before and after dinner
and supper. 353 15. Rules to be observed in sing- ing of Pfalmes. 364
15. Rules to be observed in fing-
ing of Pfalmes. 364
16. Enering prayer for a Fa-
17. A Religious Discourse of
the Subbath Day, wherein is pro-
ned that the Sabbash was altered
from the fewerib to the first day
of the weeke, not by bumane ordi-
nauce, but by Christ himselfe and
bis Apostles: that the fourth com-
mandement is perpetuall and mo-
rall under the new Testament, as
well as under the Old. And the
true manner of samilifying the

The Contents:
Sabbath Day is described out of
the Word of God. 477
18. A Morning Prayer for
the Subbath Day. 455
19. An Evening Prayer for
the Sabbath Day. 482
20. Meditations of the true manner of Easting, and giving of
Almes , out of the Word of God.
491
21. The right manner of boly
Feasting. 520 22. Holy and denous Medita
22. Holy and denout Medita
tions of the worthy and reserve
receining of the Lords Supper.
23. An humble Confession of
finnes before the boly Communion
24. A sweete solloquie to be
24. A sweete solloquie to be
faid a little before the receiving of
the boly Sacrament. 593
25. A Prayer to be Said after
the receiving of the holy Sucrament.  26. Meditations how to be
ment.
26. Meditations how to be
hand

一大のない おりません 日本のない

#### The Contents.

The Contents.	1
bauethy selfs on the time of sicke-	
nesse. 578	
27. A prayer when one begins	
to be sicke. 628	
28. Directions for making the	
Will, and setting thy house in or-	
der.	
29. A prayer before taking o	
Thysicke. 64	
Thysicke. 643	
recovered from sickenesse. 664	
And a thankes-giving. 668	
31. Meditations for the sicke	
taken from the end of Gods cha	
stissements. 682	
32. Meditations for one tha	
is like to dye. 67	5
33. A prayer to be said of on that is like to dye.	e
that is like to dye 68	8
34 Consfortable Meditation	S
against despaire. 69.	4
35. Derections for those, wh	10
come to visit the sicke. 71	7
36. ed prayer to be faid fo	
the ficke.	
And chorce Scriptures to berea	
vatobim. 72	- 4
37. Con	

f if a f

### The Contents.

37. Consolation against im	-
nationcy in sicknosse. 73	I
38. Consolation against the	
feare of death. 73	-1
39. Senen fan Etified thoughts, e	
o many spiritual sighs fit for	
fick man that is like to dye. 74.	
40. Of the comfortable vse	
rue absolution, and receiving	
he Lords Supper, to be faithful	
and penitent, before they depar	
this life, if they may conneniently	,
be had. 75	5
41. The last speech of a god	,
man dying. 77	
42. Meditations of martyrdome	
pherein is proued that those wh	
he for Popery, cannot be Christ	
Martyrs	
43. A dinine Colloquie betwix	
Christ and the Soule, concernin	
be vertue and efficacy of his dolo	
rous Passion. 781	
44. The Soules Soliloquie unt	
Ebrist our Saniour. 80	2
	8

THE



10

4

# PRACTICE OF PIETY,

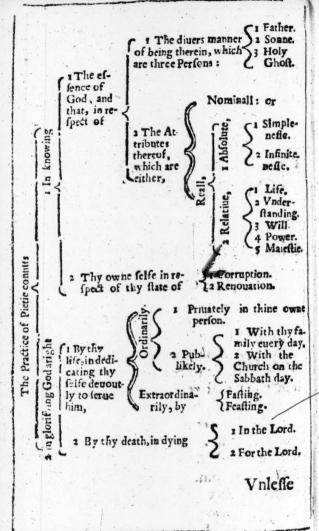
Directing a Christian how to walke, that he may please God.

Hoener thou art that lookest into this Booke, never vnder-

take to reade it; vnlesse thou first resolvest to become from thy heart, an vusained Practitioner of Psety. Yet reade it, and that speedily, less before thou hast read it over; God (by some vnexpected death) cut thee off, for thine inueterate Impiery.

B

The



Vnlesse that a man doth truly know God, hee neither can nor wil worship him aright: for how can a man love him, whom hee knoweth not? and who will worship him, whose belge a man thinks he needeth not? & how shall a man seeke remedy by Grace, who never understood his misery by Nature? Therfore (saith the Apostle) Hee that commeth to God, must beleeve that God is, and that he is a rewarder of them that seeke him.

2

ic.

ne

f2-

y.

e

And for as much as there can be no true Piety, without the knowledge of God; nor any good practice, without the knowledge of a mans owne felfe: we will therfore lay downe the knowledge of Gods Maiestie, and Mans Miserie, as the first and chiefest grounds of the Practice of Piety.

Tum Deum amare liber, cum perfusfum haboneus ipfum effe optimum maximum, vbique prafentem. omnia in nobu efficientem seum in que viusmus, mouemur, fumus, Bucer. in Pal.us. . Heb. 11.6.

Danda inprimu opera
eft, us Deum
norimus, quosquot farlicos
efta volumus.
Quid nofeis,
fi teipfum
nefess ?



## APLAINE

DESCRIPTION
of the Effence and Attributes of God, out of the
holy Scripture, so farre forth as
euery Christian must competently know, and necessarily beleeve, that will
be saued.

a Pfa. 143.3 b 1 Ti.6.16. c Deu.1.4.& 4.35. & 32. 39. & 6.4. Ifa.45.5, 6, 7,8 1 Cor. 8.4. Eph.4.5, 6. 1 Tim.2 5. lob.4.24. 2 Cor.3.17. Lthough no creature can de fine what God is, because hee is a incomprehensible, and b dwelling in inaccessible light: yet it hath pleased his Maiestie, to re-ueale himselfe in his Word vn-tovs, so farre as our weake capacitie can best conceiue him. Thus:

God is that cone d first wall and infinitely

einfinitely perfect's Essence, whose being is h of himselfe eternally.

In the Dinine Esence, we are to consider 2. things: First, the diners manner of being therein: secondly, the Auribates therof.

The diners manner of being therein, are called Perfond.

A Person is a k distinct sublistence of the whole Godhead.

There are m three Divine Persons, the Father, the Sonne, and the Holy Ghost: These three Persons are not three severall substances; but three distinct substances; or three distinct substance, and Divine Escence. So that a Person in the Godbead, is an individuall vnderstanding, & incommunicable Subsistence, living of it selfe, and not sustained by another.

In the vnity of the Godhead, there is as a pourality, which is not accidentall, (for God is a most pure att, and admits no ac-

B<sub>3</sub> cidents:)

e 1 Ki. 8. 17-Pfal. 147.5. f Deu. 32.4 g Exo. 3. 14 h 1 Cor. 8.6. Act. 17. 25 Rom. 11. 36. i Heb. 1. 3. k Ioh. 1. 1.

Ioh. 14. 16 I Col. 2.9. Iohn. 14. 9. in Gent. 26 2,22 & 11.7 Exo. 20.2.

Hof. 1 4,7. Ifa. 63,9, 10 Zach, 2. Hag, 2,5,6.

1 10h.5 7. Mat.3.16 17 & 28.19.

Ioh.14. 26. 2 Cor. 13.13 n Singula funtin

n Singula (nut in fingulis, & comma in fingulis, & fingulis, & fingulis, & fingulis, & fingula in omnibus, & wunmomula, Aug. lib. 6. de Trinit, cap. vlt. 9 Gen. 1. 6.8 3

22.811.7.112.6.8

Perfona diumitatu di-Ringwuntur perfonalster, fine AD POS WITTE UTTEPE 15C: o Deuroft indinife, unus in Trinitate. & inconfules trinut in unisate Luftinin ix On ic.

cidents: ) nor effentiall : ( for God is one Esence onely) but

\* personall.

The persons in this one Effence are but three. In this o Mysterie there is alimed alim, another & another: but not alind & alind. another thing & another thing.

The Dinine Effence in it felfe, is neither divided nor distinguished. But the three Persons in the Dinne Essence are distinguished among themselves three manner of waves.

- 1. By their Names.
- 2. By their Order.
- 3. By their Actions.
- 1. By their names thus;

He first person is named the

Father; first, in respect of hispnatural Son Christ: lecondly, in respect of the Elect, his sadopted fons, that is, those who being not his fons by Nature,

P Mat. 11.27 Mat.3. 17. 9112.63.16. Eph.3.14,15

are

or

ut

ce

ie

&

d,

n

are made his sonnes by Grace. The fecond Person is named the m Sonne, because he is " begotten of his o Father substance or nature: and he is called the Word: 1. because the p conception of a word in mans mind is the necreft thing, that in some fort can shadow vnto vs the maner, how he is eternally begetten of his Fathers [nbstance: and in this respect he is also called the Wisedome of his Father, Pro. 8. 12. Secondly, because that by Wim, the Father hath from the beginning declared his will for our faluation: hence called Mixes. qualities, the Ferfons speaking with or by the Fathers. Thirdly, because he is the chiefe r argument of all the Word of God; or that Word, whereof God spake, when hee promised the bleffed Seede to the Fathers, vnder the old Testament.

The third Person is named the sholy Ghost, first, because he is

4 t/pi-

m Prouso 4 n Pfal.2. 7. o H.b.s. 1. Phil 2.6. p Bafil. fup. 5. Ichan. Sicut mens cogitande in feiffam reflettitur, & Amon internum gignit:ita mens illa R. terna, que eft Deus pater in fespfam intel. ligendo reflexa higor aternum mode ineff 1tili gemis: Et ficut exterior λέρος, λ:28 intersors effigies questi eft: ita aternus ille A 1200 180-SATINGS aterni Patris imago cf. o maiestatu character. Heb.1.3. q lch, 1.18. Iren. 1 4 c.14. r Act.10 43. Heb. 1.1. Luke 24. 27. Ioh. 5. 45. Acts 3. 22, 23,24. f Ifa. 63. 10 2 Corei3 13.

1.loh.4-14.

= loh.20.21,

Gal.4.6. Ioh.25,26.

x1 Pet.1.15,

y 2.Cor.3.18. 1 Thef 5.23. 1 Peta.2. refiritual without a body: fecondly, because he is spired, and as it were breathed from both the u Father and the Sonne, that is, proceedeth from them both. And he is called hely, both because he is kely in his owne nature, and also the immediate y santhsper of all Gods Elect people.

#### 2. By their Order. Thus:

THE Persons of the Godhead are either the Father, or those which are of the Pather.

The Father is the b first person in the glorious Trinity, chauing neither his being, nor beginning of any other, but of himself; begetting his Sonne, and together with his Sonne, sending forth the holy Ghost from euerlasting. The persons which are of the Father, are those, who in respect of their personal existence, have the whole

tia in diuinu mulla eft: arigo per jonarum Locum babet in filio et Spirien fancio. Pater enim eft prior flio, non tema pore, fed ordiwe, Alfted. 6 Mate 28.19. 1. Joh. 5.7. c Ideo dicitur Pater. avapxòs & CHYNTOC.

a Origo effen-

#### The Practice of Piety.

e-

nd

th

at

b.

e-

4

te

0-

1-

r.

Di ine Esence, eternally communicated vnto them from the Father. And those are either from the Father alone, as the Sonne, or from the Father and the Sonne, as the holy Ghost.

The Sonne is the fecond Perfon of the glorious Trinity, and the enely begotten Sonne of his Father, not by Grace, but by nature; having his being of the Father alone, and the whole being of his Father, by an eternal, and incomprehenfible generation: & with the Father, sendeth forth the boly Ghoft. In respect of his absolute Essence, he is of himselfe, but in respect of his Person, hee is, by an eternal generation, of his Father. For the Essence doth not beget an Essence, but the e person of the Father begetteth the perfon of the Son, and fo he is God ofGOD, and hath from his Fa-

h Filias Dei 0 2020s quoad affentia ab Colutams est quidem a ferplo & JOB COTUS led rations ים אדונים ד 700 - sws. fine effe perfonglis per aterpam genaratione a pas the exifiat : ideog; non est autégice. Ich.6.38,17 Ioh.5.19. Mich.g. 1. Joh.1.1. c Ffal.2.7. Heb. 1.5.

Aliud est habere Essentiam diainam a seivso: & habere essentiams diuinam a seivsa existentem : remota entre relatione ad Patrem solarostat Essentia, qua est a seivsa: hine silvas dicitur principiatus non ossentiatus. Th. Sunt. pag. 913.

B 5 ther

ther the beginning of his Person and Order, but not of Essence and Time.

The Holy Ghoft is the third Person of the blessed Trinitie, Aproceeding & sent forth, equally from both the Father and the Son, by an eternal and incomprehensible spiration: For as the Son receiveth the whole divine Essence by generation; so the holy Ghost receiveth it wholly by spiration.

This Order betwixt the three persons appeares, in that the Father begetting, must in order be before the Sonne begotten; and the Father and Sonne, before the Holy Ghost, proceeding from

both.

This Order ferues to fet forth vnto vs two things: first, the manner how the Trinitie worketh in their external actions: as that the Father worketh of him selfe, by the Sonne and the Holy Ghost; the Sonne from the Father.

d Ioh. 15. 26. John 16.15. Therefore Rom. 8.9 the Holy Ghoft is called the Spirit of Chrift. e Spiritus S. a Patre & a Filio procedit, tanguam ab uno & codem principio,in duabus tanzum perfonis Subfidente, nen autem tanguam a duobus ac dimerfis princi-P118.

ď

c,

C

ther, by the holy Ghoft; the holy Ghoft, from the Father and the Sonne. Secondly, to distinguish the first & immediate beginning, from which those externall and comon actions do flow. Hence it is that for a fmuch as the Father is the fountaine and original of the Trinity, the beginning of alexternal working: the a Name of God in relation, & the title of (reator in the Creed, are gine in a speciall manner to the Father; our Redemption to the Son; and our Sandification to the person of the holy Ghoft, as the immediare agents of these actions. And this also is the cause, why the Son, as he is Mediator, referreth all things to the b Father, not to the Holy Ghost; and that the Scripture so ofte faith, that we are creconciled to the Father.

This divine order or Oeconomy excepted, there is neither first nor 14st, neither superioritie nor inferioritie among the three persons,

a Hine. Dis momen fape in feripturu Patri nar' léoxin tribuitur. loh. 14. I. Rom. 8. 3. 1 Cor. 8. 6. (Cor. 15. 24

b Mat.11.
25,26,27.
Ioh.5.19,
20,21,22,23
Ioh.11.41,
42.
Ioh.12.49.
c2 Cor.,
18,&c.

2 Incarnatio verbi propise non Patri nec Spiritui Sande mife utoxolui Ts za Javua-5 evozidu competit. Damaf.i. de orsho.fid.c.13. Laspleuit care new Christi Pater & Spiritus S. fed maieftate, non Susceptione, Aug ferm.3. de Temp. Ioh. 16. Rom. 8.13. & 5.8,10. Hoc mirum fædus semper mens cogitet, uno hoc me dubita.fædere, parta falus Melanct. Vt qui erat in divinitate Dei films, fie . ret inhuma. nitate hominis Eliusme nomen filis ad alterum sranfiret qui non eset aterna nativitate filous. Aug.

fons, but for nature they are coeffentiall, for Dignity coequall, for Time coeternall.

The whole divine effence is in every one of the three persons; but it was incarnated 8 onely in the second Person of the Word, and not in the person of the Father, or of the holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatnesse of his love to Mankind; in giving his first and onely begotten Son, to be incarnated, and to suffer death for mans salvation.

Secondly, that he who was in his Dimnity the Sonne of God, should bee in his Humanity the Sonne of Man: lest the name of Son should passe vnto another, who by his eternal nativity was the Sonne.

Thirdly, because it was meetest, that that person who is the substantial Image of his eternal

Father,

Father, thould restore in vs the spiritual Image of God, which we had lost.

0

in

ut

ne

bı

c

"

In the Incarnation, the Godbead was not turned into the Manhood, nor the Manhood into the God bead but the Godbead, as it is the second person, or Word, assumed vnto it the Manbood, that is, the whole nature of man, body and soule; and all the natural properties and z infirmities thereof, sinne excepted.

The fecond Person tooke not vpon him the person of man, but the Nature of man. So that the human nature hath no personal subsistence of it owne, (for then there should be two Persons in Christ;) but it subsisteth in the Word, the second Person. For, as the soule and body make but one Person of Man; so the God-head & Man-hood make but one Person of Christ.

The two natures of the Godhead and Manhood are so re-

Congruebat
filium afsumere humanam naturam,
vt hac perfena, que est
fubstantialis
imago aterni
Patru, restitueret imaginem Det in
uobu cortuptam, Athan.
Heb. 3.17,18.
Heb. 4.15.

z Infirmitates mera privatienu non praua disposissonu.

Humana na, tura est distinctum indiuidum a natura diuina, etsi non ste distincta persona, Keck. Svst. Theol. lib. 3 p. 119.

Vnirs Hypo\_ Ratice Daum & hominem . nihil eft aliud quam naturam humanam non habere propriam exi-Rentiam , fed a (suraptam efie a verbe aterno, ad ip-Cam verbi Subsistentiam, Bellar. de incarnat.l a. cap.8. y Saluis & difinetis mamentibus, proprietatibus nasura tam assumentu, quam a sumpt & a

Acts 17. 31.

Dr. Field of the Church, book.s. c. 35. ally vnited by a Personall vnion, that as they can neuer be separated as sunder, so are they not yconfounded; but remaine still dissinguished by their seueral and Essential proprieties, which they had before they were vnited. As for example; the infinitenesse of the Dinine, is not communicated to the humane nature; nor the sinitenesse of the humane, to the dinine nature.

Yet by reason of this personall union, there is such a communion of the properties of both matures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God purchased the Church with his own blood: And that he will indee the Worldby that Man whom he bath appointed. Hence also it is. that though the Humanity of Christ be a created, & therefore a finite and limited nature, and cannot beesery where prefent, by actual position, or locall extenfion,

E,

a-

ot

i-

d

fion, according to his onaturall being: yet because it hath communicated vnto it the personall Subsistence of the Sonne of God, which is infinite, and without limitation; and is so vnited with God, that it is no where senered from God; the body of Christ, in respect of his p personal being, may rightly be said to be enerse where.

O Secundum
esse naturale
Ciristus non
est ubique.

p Secundum
offe personde
Christus oft
whique.

3. The Actions by which the three persons be distinguished.

The action are of two forts; either External, respecting the creatures; & those are after a fort com non to enerie one of the three Persons: or Internall; respecting the Persons onely amongst themselves, and are altogether incommunicable.

The Externall and communicable Actions of the three Persons are these:

The creation of the world peculiarly

In opersius ad extra trai perfone operartur fincul, fernato or diso per fonarum in operasdo. Ron. 11,36.

6 Asredemption, Act.10.28. and fanctification, 1.Pet.13.to the Father: Creation, .loh.; and Sandification, I Cor.i. 2. to the Son Creation, Pfal. 13.6. & Redemption, Eph. 4. 20.tothe Holy Ghoft. Iovntly all to each : 1. Cor.6.11. Opera Trinitatu ad extra indiuste, ad intus duifa.

culiarly belonging to God the Father: The redemption of the Church, to God the Sonne: And the fantification of the Elect, to God the Holy Ghoft. But because the Father created, & still gouerneth the World by the Son in the Holy Ghoft, therfore these external actions are indifferetly, in b Scripture, oftentimes as cribed to each of the three Perfons, and therefore called communicable and divided Actions.

The Internal and incommunicable Actions, or properties of the three Persons, are these:

1. To beget; and that belongeth only to the Father: who is neither made, created, nor begotten of any.

2. To bee begotten: and that belongeth oneign to the Sonne, who is of the Father alone, not made, nor created, but begotte.

To proceede from both: and that belongeth only to the boly Ghost, who is of the Father and

the

the Sonne; neither made, created, nor begotten, but proceeding.

10

10

id

o (e

×

So that when we fay, that the Dinine Effence is in the Father unbegotten: in the Sonne begotten : and in the Holy Ghoft proceeding: we make not three Effences, but only shew the divers manners of subsisting, by which the same most simple, eternall & unbegotten Essence subsisteth in each Person:namely, that it is not in the Father by generation: that is in the Son communicated from the Father by generation: and in the boly Ghoft, communicated from both the Father and the Sonne by proceeding.

These are incommunicable Actions; and doe make, not an essentiall, accidentall, or rationall, but areal distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Sonne: He who is the Sonne in the Trinity, is not the Father:

Perfona nomen, son of aliquid ab offemia abftractu ac feparatum : Faius Thef. difp. 2. perfone eft spfa efentia divina contracta ad certum & pecus liarem fubfi-Rends medis. Zanchius. Persona zigmit, & gigni tur : Effentta. nee gignit, nec gignitur, jed commu. nicatur, Alfled.

He

a, Quum v. pum cogico, trium incom. prebenfibili luce involuer Nazian b Quamuis perfons cum Effentia non fit ammine idem, now samen ab ea eft omnino aliud: differen no mumore, quia fic in divinu forst quatermitas; non re, quia effentis de per fensis pralicatur. fed formaliser Ta hope, fine ratione rationinante: Effentia diuima mon differt a personis , ut res a rebus. fed vi res a (wis modis: nam in Deo non eft res, or res , fed res , & modus rei.

He who is the holy Ghoft in the Trinitie, is neither the Son, nor the Father, but the Spirit, proceeding fro bothsthough there is but one and the same Esence comonto al three. As therefore wee beleeue, that the Father is God, the Son is God, and the holy Ghost is God: so we likewise belieue, that God is the Father, God is the Sonne, and God is the Holy Ghoft. But by reason of this real distinction, the person of the one is not, nor neuer can be the perfon of the other. The three persons therefore of the God-head doe not differ from the Esfence. but b formally: but they differ really one from another, & fo are distinguished by their hypostaticall proprieties. Asthe Father is God begetting God the Son; the Son is God, begotten of God the Father; and the holy Ghost is God proceeding from both God the Father, and Gud the Son. Hence it is, that the Scriptures

the

or

ro-

re

\*Ce

re

is

oly

C-

od

dy

al

ne

7.

7-

d

e,

2-

ť

vse the name of God two maner of waies: Either b Essentially, & then it signifieth the three Persons conjoyntly, or c Personally, and then by a Synecdoche it signifieth but one of the three Persons in the Godbead. As the Father, I Tim. 2.5. or the Son, Act. 20.28. 1 Tim. 3.16. or the holy Ghost, Act. 5.4. 2 Cor. 6.16.

And because the Divine Essence (common to all the three persons) is but one, we call the same Vnicie. But because there bee three distinct Persons in this one indivisible Essence, we call the same Trinitie. I So that this Vnicie in Trinitie, and Trinity in Vnicie, is a holy empsterie: rather to bee religiously adored by faith, than f curiously searched by reason, surther then God hath revealed in his Word.

h korudas Nomen Dei e Gentialiter postum nen minus Filium & Spiritum Sandum, quam patrems de figuat. c wassa-TIMME. Sacramentum hos weneraldum, non forwandwn, quemodo pluralitas fis in unitate, & unitas in pluralisate. Scrutari hoe temeritat eft, credere pietata nofce vere, vi-, sa aterna. Bern. d Neque ad loquendum digne de Deo lingua Sufficita neque ad percipiendum in-

valet magisergo glorificare nos connenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat, Chrystoth. De Deo loqui estam vera periculosissimum est, Arnob. t Lingua, mente, & cogitatione horrosco, quotits de Deo sermonom baboo, Nazian.

Thus

Thus far of the diners manner of being in the Dinine Escence:
now of the Attributes
thereof.

A scriptions of the Divine Effence, delivered in the Scriptures, according to the meakness of our zeapacity, to helpe vs the better to vnderstand the nature of Gods Essence, & to discerne it from all other essences.

The Auributes of God are of two forts, either nominal, or real.

The Nominal Attributes are of three forts: first, those which signifie Gods Essence: secondly, the Persons in the Essence: thirdly, those which signifie has essential workes.

Of the first sort, is the name a lehonab, or rather b lehneh, which signifieth eternal being of himselfe; in whom being with-

Z Condescendit nobu De-MS DE NOS COMfurgamus ei , Au.de spec. C. 112. 4 Exod.15.3 At Hanah vel Haish, Effe:nam ita Deus eft a feinfa me fit fuum elle, de QUTOMY. Omnes buius nominu litera funt fbiritusles , vt denotetur Deum effe Peritum. P.Mart.loc. com.cap.il. P. Montan. de arc. ferm.c.I. b Ishonah non habet plurale, o in feripeu-184 foli vero Deo tributur.

out

out all beginning and end, all other beings both begin and end, 1/2. 42.8. Pfal. 83.18.

e:

de-

ine

rip-

knes

the

are

rne

are

or

are

ich

dly,

cc:

ba

ame

neh.

g of

irh-

out

God tels Mofes, Exo. 6.3.that he was not knowne to Abraham, Isaac and Iacob, by his name lebouab: (Not but the hey knew this to be the name of God: for they vsed it in all their Praiers) but because they lived not to fee God effecting in deed, that which he promifed the; in graciously delivering their seede out of Egypt, & in giving them the real possessio of Canaas Land; and fo to be not onely God Almighty, by who all things were made; but also performing indeed to the children, that which he promised in his word to the Fathers, which this name leho. nah especially signifieth. And for this cause, Moses cals God first lebonah, when the universal

creation had his absolute being,

Gen. 2. 4. And this admirable

name is grave on the Decalogues

forehead.

6 . 3. intelligendus eft de gradibus diuinarum patefattionum, Gerard- loc.3 de Not. Dei. Ex vis Scrip-THE TES THE dicuntur fieri, quando funt manifeste: Sie dicitur, Spiritus Santtus nondum erat. id off, nondum innotuerat , Alfted, Lex,

Theol.cap.2 .

Locus Exod.

Quod lices feribere, effari our non liceret? Theod, in Epit.

Ent aternum, autody. Font eft. warne i olae.

In promissionibus Iebenah est de. forehead, which was pronounced vpon the Ifraelites del us, rance, to be the Rule of Rightenonfnes; after which, they should ferue their Deliuerer in the promised Land.

This Name is so ful of Divine Mysteries, that the leves hold it a sin to pronounce it; but if it be no sin to write it, why should it be volawfull to pronounce it?

This Holy Name of God

First, what God is in himfelse, namely, an eternal being of himselfe.

Secondly, how he is vnto others, because that from him all other Creatures have received their being.

Thirdly, that we may confidently believe his promifes: for he is named *lehonah*, not onely in respect of being, & causing all things to bee; but especially in respect of his gracious promises, weh without faile he will fulfill

in

oun-

ue-

bee-

ould

the

une

dit

be

dit

?

od

m-

ito

im

ci-

fi-

or

ly

all

in

3,

n

in his appointed time, & fo caufeth that to be, which was not before. And fo this name is a golde pledgeunto vs, that because he hath promised, he will furely vpon our repentance forgiue vs al our fins; at the time of death, b receive our Soules; and in the resurrection craise vp our Bodies in glory to life enerlasting. The second name denoting Gods effence, is Ebieth; but once read, Ex. 3.14. of the same root that IEHOVAH: & fignifieth, I AM or I WIL BE: for whe Moles askedGod by what name he should call him, God then na-

loh. 12.26.

a Ifa. 55.7.

loh. 14.2,3. c lob 6. 40. loh. 11.5.

be that I will be: fignifying, that he is an eternall, vnchangeable Being: For feeing enery creature is temporary and mutable; no creature can fay, Ero qui ero: I will be that I will be. This name in the New Testament is given to our Lord Christ, when he

med him felfe . Eheieh Afcher.

Ebieh: I am that I am; or I will

το ών καὶ ο ήν, καὶ ο ἐρχόμιζηο; he is called Alpha and Omega, The beginning, and the ending, which is, which was, and which is to come, The Almighty, Apoc. 1.8. For all time past and to come, is aye present before God And to this name, Christ himselfe alludeth, Joh. 8.58.

Before Abraham was I AM.

This name should teach vs likewise to have alwaies present in our minds our first creation, present corruption, & suture Glorification: and not content our selves with I mas good, or I will be good, but to bee good presently; that when ever God sends for vs, hee may finde vs prepared for him.

The third name is Ish, which as it comes of the same roote, so is it the contract of Iehonah, & signifieth Lord, because he is the beginning & Being of beings. It is a \* name for the most part, ascribed vnto God, when some notable deliuerance or benefit

comes

\*Deus est causa ca

ga.

me,

sch

DOC.

to

ore

rift

1.

VS

re-

ire

nt r I

bc

od

VS

ch

Co

8

10

s. t,

e

comes to passe according to his former promise; and therefore all creatures in heauen & earth are commanded to celebrate & praise God in this name Iah.

The fourth is Kipus, Lord. vsed often in the New Testament: for Kieso, or Kupto, fignifyeth, I am. Hence Kipos, fignifieth the first Essence of a thing, or authority. When it is absolutely ginen to God, it answereth to the Hebrew name I E H O-VAH, and fotranslated by the feuenty Interpreters : for God is so a Lord, that he is of a him-(elfe, and Lord of all. This name should alwaies put vs in remembrance to bobey his commandements, and to feare his iudgements, and submit our felues to his bleffed will and pleasure, saying with Eli, It is

him good, 1. Sam. 3.18.

The fifth is God, 600.
times vsed in the New Testa-

the Lord, let him do what feemeth

ment:

Iunius in Eirenice.

a aprexique.
Polan.Synt.
Theol.l.2.c.6.

b Mal. 1.6.

cPlato in
Catylo.Hine
allud Virgil.
Delim namque ire per
omnts terrafque tractufque maris.
Zanchius.
d Deuseft
lux.
amegoiros.

Ioh. 10.34. 1 Cor. 8.5.

e Incumbit
nobis necessitas recte viuendi: cum
emnia que
facimus, facta
fint coram
oculis Iudicu
cuncta videntis, Boetius.

ments and of profane Writers commonly. It is deriued and 5, 3m, because he runnes thorow, & compaffeth all things: or soon a a ser, which fignifieth to burne and kindle: for God is Light, and the Author both of Heate, d Light, and Life, in all Creatures, either immediately of himfelfe or mediately by fecondary causes. The name isvfed either improperty or properly! Improperly, when it is given either figuratinely, to Magistrates, or fallely to Idols. But when it is properly & absolutely taken, it signifieth the Eternall Essence of God, being aboue all things, and through all things; giving life and light to all creatures, and preferuing and governing them, in their wonderful frame and order. . God feeth all in all places: Let vs therefore every where take heed what we doe in his fight. Thus farre the names which

Signifie

somfie Gods Essence.

ers

Soul !

ho.

gs:

eth

dis

1-of

all

tely

fe.

SV.

PH.

CI-

res,

nit

en,

Mce

gs,

ing

es,

ing

me

ery

loe

ich

The name which fignifieth the Persons in the Essence, is

chiefly one, Elobim.

Elohim fignifieth the mighty Iudges: It is a name of the plural number, to expresse the Trinity of Persons in Vnity of Esfence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plurall name of God, ioyned with a Verbe of the fingular number; as Elohim Bara, Dis creauit, The f mighty Gods, or all the three Persons in the God-head created. The Iemes also note in the Verb x73 Bara, confisting of three Letters, the mysterie of the Trinity. By Beth, Benthe Sonne; by Reft Ruab, the Spirit: by Aleph, Ab the Father. But this holy Mystery is more cleerly taught by Moses, Gen. 7.22. And I B HO-V A H Elobim (aid; Behold, the Man is become as one of vs. And Gen. 19.24. IEHOVAH rained מסקט

Nomen Elohim oft per-Conarum. dianpimmer, Alfted. Quum Elehim de vus per fona dicitur Synecdochice dictum eft propter Effentia unitatem. Iunius.

f The like you may reade. Deut. 6.4. lofh.24.19. k Sie Marcus
Arcthulius
an Smirniens
Concileo fancte
expessit, Socrat. Eccle.
Hispol. 2, 2, 20.

vpon Sodom and vpon Gomorrah, brimstone and fire from Iehouah out of heaven: k that
is, God, the Sonne, from God
the Father, who hath committed
all indgement onto the Sonne,
Ioh. 5.22. See Psalme 33.6. Isa.
63.9,10. The singular number
of Elohim is Eloah, derived of
Alah, he swore; because that in
all waighty causes, when necessity requireth an oath to decide
the truth, wee are onely to
sweare by the Name of God,

This name Eloah is but seldome vsed, as Abak. 3.3. Iob 4.
9. Iob 12. 4. and 15.8. 36.2.
Psalme 18.32. Psalme 114.7.
Once it hath a Noune plurall ioyned to it, Iob 35.10. None saich, Where is Eloah Gosai, the Almighty my Maker? to note the Mystery of the eternall Trinity. Many times also Elohim, the plurall number, is ioyned

with

which is the great and righteous Iudge of Heauen & Earth.

This place well vrged, had grinded Arms in pieces. nat

od

ted

He,

la.

of of

in

ef-

de

to

h.

el-

4.

7.

all he he to

with a verbe plural, to expresse more emphatically this Mysteric,as Gen. 35.7. 2. Sam. 7. 22. \* 10/b. 24.19. Ier. 10 10. Elohim is also sometime Tropically giuen to Magistrates, because they are Gods Vicegerents, as to Mofes, Exod. 7. Y. LEHOVAH Said vnto Moses, I have made thee Elohim to Pharaoh, that is, I have appointed thee an Embassador to represent the perfon of the true Three one God. and to deliner this message and willynto Pharash. As oft therefore as we reade, or heare this name Elobim, it should put vs in mind to confider, that in one divine Esence there are three distinct Persons, and that God is IEHOVAH Elehim.

\* Elohim Ke dofchim Hu, Dii fantis ipfe.

C 3

Now follow the Names which signific Gods Essential workes, which are these sine especially.

b Hence Eli in Hebrew, as Mat.27. 46.and Eloi, in the Svriacke, as Mar. 15.31. doth fignific, my God. 2 Chro.32.8. \* The 70. turne it пачтокейтор. It is derinedof Dai, Sufficiencie,& the Relatiue, w the fame that aurasuns or of Shad, a Dugge, because God feedes his children with fufficiency of all grace, as the louing mother, the childe, with the milke of her brefts.

L, which is as much as the strong God, b and teacheth vs, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giueth all strength and power to all other Creatures. Therefore Christ is called, Esay 9.6. El Gibbor, The strong, most mighty God. Let not Godschildren seare the power of enemies, for El our God is more strong than they.

2. Shaddai, \*that is, Omnipotent. By this name, God vsually stiled himselfe to the Patriarches, I am El Shaddai, The strong God, Almighty. Because hee is perfectly able to defend his seruants from all euill: to blesse them with all spirituall

and

fig.

the

eth

in

at

th

2-

al-

be

ot

cr

is

and temporal blessings, and to performe all his promises, which he hath made varothem for this life, and that which is to come. This name belongeth energy to the God head, and to no Creature, no, not to the hamanity of Christ. This may teach vs with the Patriarches, to put cur whole considence in God, and not to doubt of the true performance of his promises.

2. b Adonai, my Lord; This name, as the Massoreis note, is found 194. times in the Old Testaments Analogically it is given to creatures, but properh it belongeth to Godalone. It is vied, Malac. 1. 6. in the plurall number, to note the wyferis of the holy Trinity 161 be Adonim, Lords, where is my feare? Adonaithe singulars Adonim the plurall Number. This name is given to Chrift, Dan. 9.17. Canfe thy face to thine vpon thy MACO

b A name compounded of Ai, My, Adon, Lord. Adon deriuatur ab E. den, baffs. guta Deus eft fundamentum & Suffentator ormium crea . turarum Hine Adon, Domi. mus cui rei domeftica au. ra incumbit, & ei tanguam columne innititur. Quando de creatu. ris v surpatur Adonal, eft Iod cum patach : fed : de Cocatore cum cametz. Ab Adonai manaffe Diderme Ethnicorum. ASHIW.

m

thy Sanduary that is desolate, for Adonai (the Lord Christ) bu sake. The hearing of this holy name, may teach every man to obey Gods Commandements, to seare him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) upon his Word and promise, and to challenge God in Christ to be his God, that he may say with Thomas, Thomas my Lord and my God:

4. Is Helion: that is, most High, Psalme 9.2. Psalme 9.1.9. and 92.9. Dan. 4. 17, 24,25, 34. Acts 7.48. This name Gabriel giueth vnto God; telling the Virgin Mary, that the child which should be borne of her, should be the Sonne of the most High, Luke 1. 32. This teachest, that God in his Essence and glory exceedeth infinitely all Creatures in Heauen and Earth. Secondly, that no

man

so the direkt the Sonne of God, The most High, Luk. 8-28.

man should bee proud of any earthly honour or greatnesse.

late,

) bu

oly

nto

nts,

ffer

in

by

on

to be

th

ad

A

\*Thirdly, if we defire true dignity, to labour to have communion with God in grace and clory.

\* For what is earthly greatnesse, compared to Gods Highnesse,

5. Abba, a Syriacke name, fignifying Father, Rom. 8.15. This is sometimes vsed Effentially, as in the Lords Prayer. Secondly, Personally, as Mat. II. 25. For God is Christs Father by nature, and Christians by adeption and grace. Christ is called the enertasting Father, Ifa. 9.6. because he regenerates vs vnder the new Testament. God is also called a the Father of light, lam. 1. 17 because God dwelleth in inaccessible light, 1. Tim. 6.16. and is the Author not onely of the Sunnes light, but also of all the light, both of naturall reason, and supernaturall grace, b Which lighteneth enery man that commeth

into the World. This name

s Parile silv partur. Of whose substance the light of the Sun is but a shadow.

b loh.1.9.

teach-

reacheth vs, that all the gifts which we receive from God, proceede from his meerefatherly lone. Secondly, that we Thould love him again, as deare children. Thirdly, that we may in all our needs and troubles be bold to call vpon him as a Father, for his helpe and fuccour. Thus should we not heare of the facred names of God, but wee should thereby bee put in minde of his goodnes vnto vs, and of our duties vnto him. And then should we finde how comfortable a thing it is, to do enery thing in the name of God. A phrase viuall in enery mans tongae: but the true comfort thereof (through ignorance) knowne to few mens bearts.

It is a great Wisedome, and an vnspeakeable matter for the strengthening of a Christians Faith, to know how in the mediation of Christ, to inuocate God by such a name, as whereby

he

gifts

God,

re fa.

t we

leare

may sbe

Fa

our.

e of but

ıt in

VS.

im.

ow

do

od.

ans

ort

ce)

an

he

ns

e-

te

y

he hath manifested himselfe to be most willing, and bestable to helpe and fuccour him in his present need or adversity. The ardent desire of knowing God, is the furest testimony of our lone to God, & of Gods faraur to vs. Because he bath fet bustone upon nece, therefore will I deliner him: I will fet him on high because he hath knowne my name: he shall call upon mee, and I will answer bim , &c, And it is a great strengthening of faith, with understanding to begin curry action in the name of God.

Thus farre of the nominall Auribates.

The reall Attributes are of two forts:either absolute, or relating . Traidand

The Absolute Attributes are fuch, which cannot in any fort agree to any creature, but to God alone.

Thela are two : Simplemefie, and Infinitenes Simple.

Pfal.94. 14, 15.

Intelligentia babens alsquid Smile materia, aliquid fimile forma. Solus Deus fimplen eft in que mihil in posentia, fed in actu omnia, imo ipfe purus primus medius, visimus actus Scal. Exerc 6.Sect. 2. Inft. Martyr qu. 139.ad Orthodo-TOS.

Simplemess, is that whereby God is voide of all composition, dinistion, multiplication, accidents, or parts compounding, either sensible, or intelligible: so that what-euer he is, he is the same effentially.

It hinders not Gods simplenesse that he is three: because God is three, not by composition of parts, but by coexistence of

Perfons.

by all things in God are voide of all manfure, limitation, and bounds, about and beneath, before and after.

From these two doe necessarily flow three other Absorber attributes.

6. Vumeasurablenesses vbiquity, whereby he is of infinite extention, b filling heaven and

infinite Ente. finita efe men ceffe eft:nam. due infinita Dequeunt effe,neque in natura, naque extra naturam. Effent n. duo principia prima, Scal. Exerc.359. Sect. 3. b Acts 7.48. PGI. 145.

a Intalligen

tes, cum fint

entia alia ab

Iob is 1.8c.

2 Chron 2.5,6. Pla. 139.5,8c. Icr. 23,23,24. Deus est vhique, non ita ve su dimidia parte sit dimidus, ant tanquam in maiore parte maior Det parte sit dimidus, ant tanquam in maiore parte maior Det parte sit. Summer of the second sec

earth,

eby

son,

mti,

her

har

me

le-

tife

ion

of

de

id

e-

2\_

carth, containing all places, and not contained of any, space, place, or bounds, and being no where absent, is enery where present.

There are 4 degrees of Gods presence: the first is uninerfall, by which God is repletinely enery where, inclusively no where.

Secondly, Speciall, by which God is faid to bee in heaven, because that \* there his Power, Wisedome, and Goodnesse is in a more excellent manner seene and enjoyed: as also because that vsually hee doth from thence power both his Blessings and Indgements.

Thirdly, more presall, by which God welleth in his Sames.

Fourthly, most/pecial, and attogether lingular, by which the whole fulnesse of the God-head dwelleth in Christ bodily.

God is voide of all change both in respect of his defifence, and e Will. 3. Eter-

Hof.z.21. b1 Co 3.16. and 6. 16. 2 Cor.6.16. c Colof. s. 8. d Rom.1. 23. Ifa.40 28. Pfalm.102 27,&c. eApoc.1 8. 1 Sam.15.29. Num.23.19. Mal. 2-6. Rom. 11.19. Iam. 1.18. Panitontia cum de Des emineiatur, non affettum in Dea, fed offectum Dei in beminifus fignificat. Alficd.

\* Pfal.19.1.

f Isa.44.6.
Iam.5.19.
Dan.6.26.
Heb. 1.12.
Apoc. 4.8.
Creatura
quadam aterna sint à
posteriori: à
priori solus
Dem est
aterna, Al-

fled Lex. Theolica, 2

VIII 23.15

Malet.

is without beginning of dayes, or end of time: and without all bounds of precession, or succession.

Thus farre of the absolute Attributes; now of the Relatine, or such which have reference to the Creatures.

Those are five.

1. Life. 2. Vnderstanding. 3. Will. 4. Power.

g Ad. 17. 25,28. Ad. 14. P5. P(al. 42. 2. P(al. 36. 9. Ioh. 5.26.

which, as by a most pure and perpetuall At, he not only lineth of himselfe, but is also that ener and onerstowing Fountaine of Life, from which all Creatures derine their s lines: so as that in him they line, moone, breathe, and have their beeing.

ood

out

AC.

the

And because onely his Life differs not from his a Essence, therefore God is said onely to base immortality, a Tim. 6. 16.

2. The Vnderstanding, or Knowledge of GOD, is that whereby (by one pure All) he most perfectly i knoweth in himselfe all things that euer were, are, or shall be: Yea, the thoughts and imaginations of mens hearts.

This Knowledge of God is either generall, by which God knoweth fimply all things eternally, the good by himselfe, the enil by the good opposite to it; imposing to things contingent, the los of contingency; and to things necessary, the Law of necessitie. And thus knowing all things in, and of himselfe, he is the came of althe knowledge that is in all, both Men and Angels. Secondly, speciall, called the knowledge of Approbation, by which he particularly knoweth,

h Hence it is that as God is called of the Hebrews Eieie, fo like. wife Echese: and as of the Gregans, o ar fo alfo a Zav: and as of the Latinesprimum ens, lo alfo primi vinens: for :o be , and to lue, is al one and the fame in God i i Kin.8, 39 PM.44.21. P[439.2,8c Ici.17,10, ani 10. 12. Luk.16.15. Ad. 1.24. Heb.4.12. Rom. 11.36 and 16.17.

mail contest ch

1Tim,3.19. Math.7.13. b Intelectus Cientia & Capientia in Deo nondifinguunter. Tilen. Nam Captentiain homine et habitus intellectui impref-Sus qui de Deo dici non abet. cuius imellecruseft ina fapientis, Keckera. Hayra idir Sing sold soil MOLI MENTER PON -OMC. Hef. lib. Py. Mai Mus O. Sap. Hence the Platonickts terme Gol 10:27 MV. all eye , fering all. C 1 Tim. 2. 5. Rom. 9.19.

and graciously acknowledgeth onely his Etell for his owne.

b Vnderstanding also contains the Wisedome of God, by which he most wisely created at things of nothing, in number, measure, and waight, and still ruleth and disposeth them to serue his owne most holy purpose & glory.

3. The Will of God is that, whereby of c necessity he willeth himselfe, as the someraigne good: and (by willing himselfe) willeth most d freely call other good things, which are out of

himselfe.

The will of God, though in it felfe it be but one, as in his Effence, yet in respect of the diuersity of objects, and effects, it is called in the Scriptures by divers names: as:

Ephel 1, 5. d'Deis voluntate sus cuncta constituit, Trism. in 4. Dial. Pim. Hine Orpheus Denne vocat necessicatem, ratione se inferierum, quad primia ipsi parene cogantur. e Voluntas Dei semparimpleur, ant de nobis, aut a nobis. De nobis impletur sed tamen non implemus camenando percamusta nobis impletur, quando bonum sacrimus. Aug. Epcl., a. 100, Rom. 9. 11,3 12 m. 12. 1.

geth

ne.

ains

ich

ngs

ind

his

at.

il-

Ne

f

t

I. Loue, wherby is meant Gods eternal f good will, whereby he ordaineth his Elect to be freely faued through Christ, & s bestoweth on them all necessary graces for this life, &that to come, h taking pleasure in their persons and service. 2. Instice is Gods constant mill, whereby hek recompenseth men and Angels, according to their workes: panishing the impenitent, according to their deferts, called the inflice of his wrath: and m rewarding the faithfull, according to his promises, called the iustice of his Grace.

f : Ioh.3.1.

g Pfal.43. 7. h Gen. 4 4. Norma lufitia divine, of Dei voluntas. Quia exim vuls, ideo of luftis; non quis iufrum , ideo Dule. Eph. I.Tr. k Rom. 2.5, 2 Theff.1. 6, &c. 3 Tim.4.8. Deut. 7.9,10. Dem prin . cipium & f. nem & media rerum eminin temens, rectaque linea in. celens, è vefrigio babes dixmi dinina legis windicem , fi-

mul vi quicquim Sanctionum eius pratormifum est, Aristoc.lib. de mundo. m Rom. 9.15,16 Ezech.16.6. n Plal. 103. 8,2cc. Tit. 3. 4. Semper inuenies Deum benignierem quam te culpabiliarem, Serm.11. Bern. Vindicta gladium misericir dia olao semper acuis. Niceph. lib. 17. cap 3.

3. Mercy , which is " Gods

meere

o Pfal. 145. 7,9,16. Mat. 16.17. In creatures multa inueniuntur bona. ergo Creator multo may 15 eft bonus. Imo au regador. ip um bonum. p Iof. 13.14 Pfalm. 146 6. Num. 23 19. Veritas eft barmonia tum intellectus de verberum cum rebue tum etiam rerum ibfarum cum I de is in mante diama, Keckerm. Veritas Dei in verlis fides Dei dicitur. quod certo fient, que ab ipfo dicta funt Item conftantia, quia fententiam non mutat, Polan. 92 Pet. 3. 9. Rom. 2.4. Gen. 5. 16.

meere good will, and ready affection to forgue a penitent finner, not-withstanding all his sins and ill deserts.

4 Goodnesse, o whereby God willingly communicateth his good with his Creatures: and because he communicates it freely, it is termed grace.

willeth constantly those things which hee willeth: effecting and performing all things, which he hath spoken, in his appointed time.

o. Parience, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his justice, and vntill their 9 sinnes bee ripened.

Ad panam tardus Deus est, ad pramia velen. Sed pensare seles vi graviere moram.

7. Holines,

rea. rgiue notsfins

wil. ergs,

od

to fo nd

ee

reby zunih his aufe free-

God nose

en,

nd

4. The Power of Godisthat where-

7. Holines, whereby Gods nature is separated fró all prophanenesse: and abhorreth all filthines: and fo being wholly pure in himfelfe, delighteth in the inward and outward purity and chastity of his feruants, which he infuseth into them.

8. Anger, f whereby is meant Gods most certaine and iust Will, in chastening the Elect, and in revenging and punishing the Reprobate, for the iniuries they offer to him and his chosen: and when God will punish with rigour and seucrity, then it is tearmed Wrath , t temporall to the Elect : " eternall to the Reprobates.

r 1 Pet.1.5. 1 Theff.4.3. Heb. 12, 14 Mark. 15.8. Quanta fanctitas Deiasd cuius aspectum fancti Angeli oculos pro fua tenuitate alis volantes clamat, San-Etus, Sandtus, Iehouah Izabaoth. 112.6.2,3.

f Pfal. 106.23,

29,40,41. Numb 25.11.

Ita Dei non est alindaquam voluntas puniendi, Aug. 15. de ciuit. Dei, cap. 15. Anfel. lib. 7. cap. 6. Cur. Deus. Hom. Furor & ira in Deo, non passione mentis: fed pltioniu acerbisatem notant. Carth.in Apoc. 19.

2 I Cor. 19.2.

u I Thef. 1.10.

m Gen. 17.1. Pfal. 115.3. Mat. 11.26. Eph.I.II. Math. 8. 2. Deus potest omnia qua contradictio-Bem non insplicant. Aqu. 1 quæft. 25. art 3.4. Omnipotentia excludit omnes defectus. qui sunt impotentis feu, poffe mentiri, mori, peccare; erc.

n 1 Chro.29 11, 12. 2 Sam: 7.21. Apoc.5. 12,13

UI Chro. 29.
Hine Dem
dicitur,
du rompistup,

p Rom. 9.15. Ioh. 4.11. whereby hee " can simply and freely doe what soener hee will, that is agreeable to his nature, and whereby (as he hath made, (o) hee fell ruleth heaven, and earth, and all things therein. This Almighty power of Godis either absolute; by which he can will, and doe more than he willeth or doth, Mat. 3.9, and 20. 52. Rom. 9. 18. Or actuall, by which God doth indeed what. focuer hee will and hindreth whatfoever hee will not have done . P(al. 115.3. 5. Maiefty is that by which

God of his owne absolute and free authority n raigneth and ruleth, as Lord and King, ouer all Creatures, visible, and inuisible: Hauing both the right and proprietie in all things, as o from whom, and for whom, are all things: as also such a plenitude of power, that hee can pardon the offences of all whom hee p will have spared, and subdue

and

will.

ure.

pade.

and

rein.

odis

can wil-

20.

by

hat\_

eth

auc

ich

ind

nd

er

G.

nd

779

all

de

n

ee

se

all his Enemies; whom he will have I plagued and destroyed, without being bound to render to any Creature a reason of his doing; but making his owne most holy and inst will, his only most perfect and eternal Law.

From all these Astributes ariseth one, which is Gods soueraigne blessednes or perfection.

Rlesednesse is that perfect and vnmeasurable possession of ion and glory, which God hath in himselfe for ever: and is the cause of all the blisse and perfection, that every Creature enjoyeth in his measure.

There are other Attributes figuratively and improperly a-scribed vnto God, in the Holy Scriptures, as by an Anthropomorphosis, the members of a man, eyes, eares, nostrils, month, bands, seete, &c. or the senses & actions of man, as seeing, hearing, smelling, morking, walking, striking, &c. By an Anthropopa-

q Luk.19. 27. Pfal.21. 9. Pfal.110.1

r Deus efs Schaddai, fine a utapure. mon Colum quia Ipse nibil de fiderat . fed etiam quia vibil in eo defideraripotefs. Creaturas foci perfectas in fue quafque genere sergo ipfe perfecti Bimms eft in fe & per fe, Scal. Exerc. 146.Sed.2. Mark.1 4. 61. AC 17.25. Romanss 1. 35:36. 1 Tim.6. 15. Mat. 25 34. lam.1.17.

\* See Mafter Wilfens Dictionary of the Bible, most prositable for this purpose. popotheia, the affections, & passions of a man, as gladnes, griefe, ion, sorrow, loue, batred, &c. or by an Analogy, as when he is named a Lion, a Rocke, a Tower, a Buckler, &c. Whose signification enery \*Commentary will expresse.

Of all these Attributes, we must bold these generall Rules.

O Attribute can sufficiently expresse the Essence of God, because it is infinite, and inessable.

Whatsoener therefore is spoken of God, is not God; but serueth rather to helpe our weake vidderstanding, to conceine in our reason, and to veter in our speech the Maiesty of his Dinine Nature; so farre as he hath vouchsafed to reneale himselfe vnto vs in his Word.

2. All the Attributes of GOD

GOD belong to every of the three Perfons, as well as to the Effence it felfe, with the limitation of a personall propriety. As the mercy of the Father, is mercy begetting: the mercy of the Sonne, is mercy begotten : the mercy of the Holy Ghoft, is mercy proceeding: and so of the

3. The Effentiall Attributes of God, differ not from his Bf fence. Because they are so in the Effence, that they are the very Esfence it felfe. a In God therefore there is nothing which is not, either his Effence or a Person.

4. The Effential Attributes of God, differ not Esentially nor really one from another, (because whatsoever is in God, is one most simple Effence, and one admits no division) but only in our reason and understanding, which being not able to know Earthly things, by one imple

Attributa omnia propter Boias Tay-TOTATE fingulis dininitatis per for nis competina

a In Deo ni bil eft, quod non fit ipfe Dens, Zanch.

h fe

paf.

roce.

rby

na-

7,4

fica-

will

t un

MCE

te.

0-

th

n-

iŋ

ir

1-

\* Omnia in divinis funt vnum, ibi non obuiat relatiomis oppositio. c Attribusa Dei omnia ica in ipfo funt, vi fint spfum ; ita infunt ve nibil antecedat nibil subsequasur, fed ex sntellectione nofire (que perquam vmbratilis eft) alia aliis prius animo comprehenduntur. Scaliger. Ex. 365. fed. 6. a Que de Deo dicuntur zeorixae, relatione ad creaturas, & Sic Cecundum accidens : non expriming mutationem. in divina of-Centia, fed in creaturis fadam. Negantur erge de deo accidentia

simple Act, without the helpe of many distinct Acts, must of ne. cessity have the helpe of many distinct Acts to know the Incomprehensible God. Therefore (to fpeake properly) there are notin God many Attributes but \*one onely, which is nothing else but the Dinine Essence it felfe, by what attribute soener you call it. But in respect of our reason, they are said to be so many different Attributes. For our Vnderstanding conceines by the name of Mercy, a thingdiffering from that which is called Instice. The Esentiall Attributes of God are not therefore really inseparable.

of God are not pares or qualities of the Divine Essence, nor Accidents in the Essence, as in a Subject: but the very b whole and entire Essence of God. So

realia, non autem pradicata, accidentalia. b Omnia qua in Deo funt, ita infunt, ve fint ipse Deus.

that

cof

ne-

any

In-

but

ing

e it

uer

of

For

by

dif-

cal-

At-

rc-

ites

sli-

or

in

ole

So

Dee

at

Exhibet omnia, accipit nihil, ipfum igitur bonum lest Deus ipfe. femper-

Trismeg.

good they have, yer neither needeth, nor receiveth hee any increase of goodnes or happines from any other.

of God, so faire as he hath reuealed himselfe to vs in his

This doctrine (of all other) euery truo practitioner of Piety, must competently know, and nocessarily believe, for four special vies.

1. That we may discerne out true and onely God, from all fatse gods and Idols for the description of God, is properly knowne onely to his Church, in whom he hath thus graciously manifested himselfe.

2. To possesse our hearts with a greater awe of his Maieste, whilest wee admire bim for his simplenesse and infinitenesse: and dore him for his unmeasurable nesse, unchangeablonesse, and atternity: seeke wisedome from his under-

1-1

a Plal.147. 19,28. Ier.10.25 20-

nes

ion

e-

his

r)

ety,

20-

pe-

out

all

de-

ly

ch,

fly'

th

fie.

his

At

le-

OPC

bis-

3.751

. Fra fiel

D. 11. 72.4.

. Sie gold

1001.57

Dett. 2 :

3 177

understanding and knowledge:
submit our selves to his bletted
will and pleasure: love him, for
his love, mercy, goodnesse, and
patience: trust to his Word, because of his trath: seare him for
his power, instice, and anger; remerence him for his bolinesse; and
praise him for his bolinesse; and
praise him for his blessednesse,
and to depend all our life on
him, who is the onely Author
of our life, being, and all the good
things we have.

3. To stirre vs up to imitate the Dinine Spirit in his holy Attributes: and to beare (in some measure) the Image of his Wisedome, Lone, Goodnesse, Instice, Mercy, Truth, Patience, Zeale, and Anger against since, that we may be wise, loning, inst, mercifull, true, patient, and zealous as our God is.

4. Lastly, that wee may in our Prayers and Medications conceine right of his Dinine Maiesty, and not according

D 2

to those graffe and blasphemous # Pfal.90.2. imaginations, which naturally br Ki.8.27. c Gen.17.1. arife in mens braines: as when Job 15. 25. d Apoc.4.8. and 15.4. eRo.11.33. and 16.17. f Ez.34.6,7. Pfa.108 4. and 103.11. & 145.8.9. g Dou. 32.4 Gen. 8.25. PL145.17. b loh. 4.34. i Deu. 32.4. k r loh. 5.7. Mat.3.16. Mat 28.19. 2 Cor.13,14 1 2 Ki.8.17. Pfa.1 2.92. Icr. \$ 2.23.

m 1[a.48. 16,28.

Mat. 17.18.

Dan. 4.32. # I Ki.8.30. Ier.17.10. o 11a.62. 16. p 1 . Sam.10

they conceive God to be like an old Man fitting in a chaire and the bleffed Trinity to bee like that tripartite Idoll, which Papists have painted in their Church-windowes. When therefore thou art to pray vnto God, let thine beart speake vnto him, as to that 2 eternall , b infinite, c Almighty, d boly, ewife, finft, & mercifull, h Spirit, and most i perfect, k indinisible Essence of three senerall Persons, Father, Sonne, and boly Ghost: who beeing present in all places, in ruleth Heaven, and Earth; understandeth n all mens hearts, o knoweth all mens miferies; and is onely Pable to bestow on vs all graces which wee want, and to deliver all penitent finners, who with faithfull hearts. seeke (for Christs sake ) his belpe out of all their afflictions and troubles

troubles what soener.

ous

illy

ren

ike

760

oce

ich

cir

to

ert

at

7, #

li-

1/1

ly 11

d

15

P

8

The ignorance of this true knowledge of God, makes mamy to make an Idoll of the true God, and is the onely cause, why so many doe professe all other parts of Gods worship and religion, with fo much irreserence and hypocrise. Whereas if they did truely know God, they durft not but come to his holy fernice; and comming, ferue him with feare and renerence: for lo farre doth a man feare God, as hee knoweth him; and then doth a man truely know God, when he ioines pradice to feculation: And that is.

First, when a man doth so acknowledge and celebrate Gods. Maiefty, as hee hath reucaled himselfe in his Word.

Secondly, when from the true and lively fense of Gods Attributes , there is bred in a mans heart a lone, ame, and confidence in God : for , saith God him-

Pial ; 4.9.

1 loh.2.4.

himselte; If I be a father, where is my henour? If I be a Lord, where is my feare? O take and fee, that the Lord is good! faith David. Hee that hath not by experience tafted his goodnesse, knowes not how good he is. He ( faith Iohn ) that faith he knoweth Ged, and keepeth not bis commandements, is a lyer, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, Loue, Instice, Mercy, Patience, and other Attibutes, fo farre doe we know him.

Thirdly, when with inward groanes, and the ferious defires of our hearts, we long to attaine to the perfect and plenary knowleage of his Maiefty, in the life which is to come.

Liftly, his discouers how few there are, who doe truly know God; for no man knoweth God, but hee that loneth him, and how can a min choose but

loue-

ere

and

nth

by

Te,

w-

bis

Ma

re

od

e,

W

d

of

0

C

lone him, beeing the Soueraigne good, if he knew him? Seeing the nature of God is to enamour men with the love, of his good nefe; and wholower lougth any thing more then God, is not worthy of God; and fuch is enery one, who fettles the love and rest of his beant voon any thing besides Ged. Alf therefore thou doest beleeve that God is Almight, why doest shou feare Denils and enemies, and not confidently sruft in God, and crave his holp in all thy troubles and dangers? If thou beleevest that God is infinite, how darest thou prouoke him to anger? If thou beleeuest that God is simple, with what heart canst thou dissemble and play the bypocrite? If thou beleeuest that God is the Soneraigne good, why is not thy heart more fettled ypon him, then on all Worldly good? If thou doest indeed beleeve that God is a suft ludge, how darest thou

Pfal 34.9.

1 loh.2.4.

himselte; If I be a father, where is my henour ? If I be a Lord, where is my feare? O take and fee, that the Lord is good! faith David. Hee that hath not by experience tafted his goodnesse, knowes not how good he is. He ( Saith John ) that saith he knoweth Ged, and keepeth not bu commandements, is a lyer, and the wath is not in him. So farre therefore as wee imitate God in his Goodnesse, Lone, Instice, Mercy, Patience, and other Attibutes, fo farre doe we know him.

Thirdly, when with inward groanes, and the serious descres of our hearts, we long to attaine to the perfect and plenary knowledge of his Maiesty, in the life which is to come.

Liftly, this discouers how few there are, who doe truly know God; for no man knoweth God, but hee that loneth him, and how can a min choose but

loue-

bere

rd,

and

aith

by

Te,

He

w-

bis

Ma

re

od

e,

t-

W

d

of

0

c

lone him, beeing the Soneraigne good, if he knew him? Seeing the nature of God is to enamour men with the love, of his good nefe; and wholower lougth any thing more then God, is not worthy of God; and fuch is enery one, who fettles the love and rest of his beant voon any thing besides God, If therefore thou doest beleeue that God is Almight, why does thou feare Denils and enemies, and not confidently sruft in God, and crave his bolp in all thy troubles and dangers? If thou beleevest that God is infinite, how darest thou prouoke him to anger? If thou beleeuest that God is finsple, with what heart canst thou dissemble and play the bypocrite? If thou beleeuest that God is the Soneraigne good, why is not thy heart more fettled ypon him, then on all Worldly good? If thou doest indeed beleeve that God is a just ludge, how darest thou D4

Rom. 8,18.

\* Si te babeam folum, fane ruat arduus atber. Tellus rupta fuo dissiliatque loco.

creata
omnia perfetius funt in
Des quam in
feioffs.
Dionyf de
diuin.c.6.

thou live fo fecurely in finne without repentance? If thou doft truely beleeve, that God is most wife, why does not then referre the events of croffes and difgraces vnto him, who knoweth how to turne all thing's to the beff wito them that love him? If thou are perswaded; that God istrue: why doest than doubt of his promifes ? And if thou beleeuest that God is beaning and Perfection it felfe , why doest not thou make him alone the chiefe end of all thine affethons and defires ? for if thou louest beautie, he is most faire : if thou defiteft riches , he is moft wealthy, if thou feekest wifedome, he is most wife. Whatfoeuer excellency thou half feene in any creature, it is nothing but a Sparkle of that , which is in infinite r perfection in God and when in Headen wee shall have an immediate Communion with God, wee shall have them all per-

## The Practice of Piety.

inne

hou

dis

heu

and

W-

the

? If

lod

ubt

HOL

His

hy

one

OU

e:

flo

fe-

oc.

in

ut

72-

nd

uc

th

11

F-

perfectly in him, communicated vnto vs. Briefly, in all goodneffe hee is all in all. Loue that one good God; and thou shalt loue him, in whom all the good of goodnesse confisteth. Hee that would therefore attaine to the faning knowledge of God, must learne to know him by lone. For God is lone; and a the knowledge of the love of God paffeth all knowledge. For all knowledge befides to know b how to lone God, and to forme bim onely, is nothing vpon Salomons credit, but vanity of vanities, and vexution of Spirit.

Kindle therefore, O my Lady, nay rather, O my Lord Charity, the loue of thy selfe in my soule especially, seeing it was thy good pleasure, that being dreconciled by the blood of Child, I should be brought, by the knowledge of thy grace, to the Communion of thy glory wherein onely consists my sone-

\*Ama onum
illum bo uum,
in quo omne
bonum cft,
& fufficit.
Antel in
Profo c.:3.

2 Eph 3.19.

b Kemp de Im Christ. cap. 1.

\* Domina, immo Dominus Charitas. Lern.

dRo.5.9,10. loh.17.3,22. 1 Cor.15.8. raigne good and happinelle for cuer.

Thus by the light of his owner word, wee have seene the backer parts of IEHOVAH Elohum, the eternal Trinity, whom to beleeve, is saving faith and veritie. And vnto whom from all Greatures in heaven and earth, be all praise, dominion, and glory for ever. Amen.

Thus farre of the knowledge of God. Now of the knowledge of a Mans selfe. And first, of the state of his miserie and corruption, without renountion by Christ.

I

Cor.

: Medi-

mpne. acke bim,

for

to veriall

rth, lory

dge dee the

ip-67

Meditations of the miserie of a man mas reconciled so God in Christ.

Wretched Man, where shall I begin to describe thine endle femilery I who

Damnatus ant cquam matus, Aug.

art condemned as soone as concei. ned; and adjudged to eternal death, before than wast borne toa temporal life. A beginning indeed I finde whut no end of thy mileries. Forwhen Adam-and Ene, being created after Gods owne Image, and placed in Paradife, that they and their Po-Acrisy might live in & bloffed flate of life immortally having Dominion of all earthly creatures, and onely refrained from the fruit of one tree; as a figne of their fubication to the Almighty Creators; though God forbade them this one small thing,

thing vnder the penalty of eterpall death; yet they beleeved the Dinels word before the Word of God; melding God ( asymuch as in them lay ) a tier. And fo being unthankefull for all the benefits. which God bestowed on them. they became male-contented with their prefent flacery as if God had deale enviously or signardly with them : and beleeved thats the Denill would make them parrakers of farre more glorious things, then ever God had been flowed vpon them; and in their pride they fell into high treason against the most High, and difdaining to bee Gods Subjects, they affected blasphemously to be gods themselves, equals vinto God. Hence, till they depended (lofing Gods Image) they be came like vnto the Devill and lo all their posterity, as a Traiterous brood ( whileft they remaine impenitent like thedail are subject in this life stadall curfed

come, to the everlasting fire, prepared for the Deuill and his an-

Lay then aside for a while thy doing vanisies, & take the view with me of thy dolefull miseries: which duely survayed, I doubt not, but that thou will conclude, that it is farre better, neuer to have Natures being, then not to be by Grace, a Practitioner of religious Piety.

Confider therefore thy mi-

fery.

er-

the

dof

s in

ing

fits.

m, irh

od

th.

ats

m

ir:

Di

In thy ofe.

2. In thy death.

3. After deathe

In thy life.

The miferies accompas

2. The mileries which deforme thy foule.

Inthy death, the miseries which shall oppresse thy body; and

After death, the mileries which

which ouer-whelmed both body and foule together in Hell.

And first, let vs take a view of those miseries which accompany thy body, according to the source ages of thy life.

1. Infancy.

2. Youth. words and sud sor

3. Manbood of state in tail

4. Oldage.

Meditations of the misery of Infancy.

What wast thou being an Infant, but a brute, having the shape of a man? was not thy body conceived in the heat of suff, the secret of shame, and staine of originally singer? And thus wast thou cast naked upon the earth, all imbrewed in the blood of sithinesse, (fishly indeed; when the Sonne of God, who disclaimed not to take on him mans nature, & the infurnities

oth

in:

of

m-

to

ties thereof : yet though it vnbeseemed his Holinesse, to be conceived after the finfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boalt of thy birth, which was a curfed paine to thy mother, and to thy felfe the entrance into a troublesome life? the greatnesse of which miseries, because thou couldest not vtter in words, thou diddeft expreffe ( as well as thou couldft ) in weeping teares.

2. Meditations of the miseries of Youth.

whose actions are rash and rude, not capable of good counsell, when it is given; and Ape-like, delighting in nothing but in toyes and babies? Therefore thou

thou no sooner beganst to have a little strength and discretion, but forthwith theu wast kept vader the rod, and seare of Parents and Masters: as if thou hadst beene borne to live under the discipline of others, rather then at the disposition of thine owne will. No tyred horse was ever more willing to be rid of his burthen, then thou wast to get out of the service estate of this bondage. A state not worthy the description.

3. Meditations of the miseries

Hat is mans flate, but a Sea, wherein (as waites) one trouble arileth in the necke of another; the latter worse then the former? No sooner diddelt thou enter into the affaires of this world, but thou wast inwrapped about with a cloud of miseries. Thy Flosh prouokes

aud

an ;

ept.

Pa-

OU

ler

er

ne'

e-

is

et

is

IC.

uokes thee to luft, the world allores thee to pleasures, and the Denill tempts thee to all kind of finnes; feares of enemies affright thee, fuits in Law doe vexe thee, wrongs of ill neighbours doe opprefle thee, cares for wife and children doe consume thee, and difquietneffe twixt open fors and falle friends, doe in a manner confound thee : Sinne stings thee within. Satan layes fnares before thee. Conscience of sinnes past doggeth behinde thee. Now adustfity on the left hand frets thee, anon prosperity on thy right hand flatters thee : over thy head Gods vengeance due to thy fin, is ready to fall vpon thee : and under thy feete, Hell mouth is ready to swallow thee vp. And in this miserable estate whither wilt thou goe for rest and comfort? the house is full of cares, the field full of toyle; the Country of rudenesse, the City of factions; the Court of Enuis, the

the Church of Sects, the Sea of Tirats, the Land of Robbers. Or in what state wilt thou line, feeing mealth is enuied, and pouerty contemned; mit is distracted, and fimplicity is derided? Superstition is mocked, and Religion is suspected; Vice is advanced, and vertue is difgraced. Oh with what a body of fin are thou compassed about in a World of wickednesse? what are thine Eyes, but Windows to behold vanities? What are thing Eares , but flood-gates , to let in the Areames of iniquity? What are thy Senses, but matches to giue fire to thy lusts? What is thine Heart, but the Annill. whereon Satan hath forged the. ougly shape of all lewd affections? Art thou nobly descended? thou must put thy selfe in perill of forraine warres, to get the reputation of earthly honour; if times hazard thy life in a desperate combate, to avoid the afpersion

s of

bers.

line,

po-

-di-

eri-

and.

e is

gra-

fin

1.2

arc

-30

ms.

in

at

to.

is.

H,

1

1

e

persion of a Coward. Art thou borne in meane estate? Lord! what paines and drudgery mult thou indure at home and abroad, to get maintenance? and all perhaps scarce sufficient to serue thy necessity; and when (after much seruice and labour ) a man hath got fomething; how little certainety is there in that which is gotten? feeing thou feelt by daily experience, that hee who was rich yesterday, is to day a begger: hee that yesterday was in health, to day is ficke: hee that yesterday was merry and laughed, hath cause to day to mourne and weepe; hee that yesterday was in fatiour, to day is in difgrace : and he, who yesterday was aline, to day is dead: and thou knowest not how soone, nor in ubat manner thou shall dye thy selfe? And who can enumerate the loffes, cross, griefes, disgraces, siekmeffes, and calamities which are incident

incident to sinnefull man? To speake nothing of the death of friends and children, which off times seemes to be vnto vs fare more bitter then present death it selfe.

Meditations of the mifery of old age.

Hat is old age, but the receptable of all maladies? for if thy lot be to draw thy dayer to long date, in comes old bald-headed age, stooping under dotage, with his wrinkled face, rotten teech, and finking breath: teafie with Choler, withered with drineffe, dimmed with blindnesse, absurded with deafenesse, ouerwhelmed with fickenesse, and bowed to. gether with weaknes; hauing no vie of any fense; but of the fense of paine : which fo racketh euery member of his body, that it neuer eafeth him of griefe; silt hee

The Practice of Piety.

h of Thus farre of the miseries

Thus farre of the mileries which accompany the body. Now of the mileries which accompany chiefly the foule in this life.

Meditations of the misery of the soule in this life:

The mifery of thy foule will more euidently appeare, if thou wilt but consider,

I. The felicity shee hath lost.

2. The misery which she hath pulled vpon her selfe by sinne.

The felicity lost, was first, the fruition of the Image of God, whereby the soule was like vnto God in knowledge, enabling her perfectly to understand the renealed Will of God. Secondly, was bolinesse, by which she was

free

a Col.3.30. Rom.12130

7

s farre

death

it the maladraw omes

ping

ink-

rded med to.

no

it if

cc

free from all prophane error. Thirdly , Righteous nelle, whereby thee was able to incline all her naturall powers, and to frame vprightly all our actions, proceeding from those powers, With the losse of this dining 1. mage, the loft the Lone of God. & the bleffed communion which Thee had with his Maiefie: wherein confisteth her life, and happinesse. If the losse of earthly riches vexe thee fo much, how should not the loss of this diuine treasure perplex thee much more?

2. The misery which shee pulled vpon ber selse, confitts in two things :

I. Sinnefulneffe.

2. Cursedmeffe.

I. Sinnefulnes is an vniuerfall corruption: both of her Nature and actions : for her a Nature is infected with a proneneffe to every finne continually, the b Mind is fluffed with wanty,

<sup>4</sup> Eph. 2.2. Gen 6.5. %

b Rom. 12.1.

Eph.4.17.

error.

here-

ne all

frame

pro-

wers.

ne 1.

God.

hich

Rie:

and

rthly

wor

di

uch

hee

sin

fall

74.

Ta-

ffe

he

the "Understanding is darkned with ignorance, the d will affe. Cteth nothing but vile and vaine things: All her . Altions are a will : yea this deformity is fo violene, that oftentimes in the regenerate foule', the Appetite will not obey the gouernment of Reason, and the VVIII wandereth after, and yeelds confem to finfull motions. How great then is the violence of the Appetite and VVill in the Reperobare foule, which full remaines in her Naturall corruption? Hencoit is, that thy wretched Soule is so deformed with finne, defiled with tast, polluted with filtbineffe, outraged with paffions , over-carryed with affe-Chions , pining with Ening , ouercharged with Gluttony, furquedred with Drankennesse, boyling with Renenge, transported with Rage; and the glorious Image of God transformed to the ougly shape of the Druill c I Cot. 2.

14. d Phil. 1.3.

Rom. 7.10.

f Ich. 8, 14. e Gen. 6.6.

b Deut. 27.

26. Gal.3.10.

Pfa.119 21.

Ro.2.2,3. Ier. 8.13. 6lfa.28.13. [Gen.38.

20.84.14. Heb. 2.25.

m Rom. I.

21,7,4,26. # Fph. 2. 2. Col.1.1,13

Denill, fo far as it once & repen. ted the Lord, that ever he made man.

From the former flowes the other part of the Soules mileria called h curfednesse; whereof there are two degrees.

I. In part.

2. Infulnes thereof 32 10 I. Cursednes in part is that,

which is inflicted vpon the Soule in life and death ; and is

common to her with the body. The cursednes of the soulein tife, is the practiof God which lyeth vpon such a creasure Ji farre, as that all things por onely

calamities, but also very ibleffings and k graces turne to ruine. Terrour of Conscience drives

him from God and his feruice, that he dares not come to his presence and ordinances; but

is m given vp to the n flauety of Satan, and to his owne luft; and vile affections.

This is the carfednesse of the Soule Soule in life: new followes the curfednesse of the soule and body in death.

ade

the

eric,

reof

hat,

the

nd is

lein

high

To fe

bles-

uine.

rines

uice,

but ty of

and

Eshe

oule

Meditations of the miserie of the body and Soule in death.

Fter that the aged Man hath conflicted with long fickeneffe, and having endured the brunt of paine, should now expect some ease; in comes Death (Natures flanghter-man, Gods curse, and Hels purueiour) and lookes the old man grimme and blacke in the face : and neither pitying his age, nor regarding his long-endured dolours, will not be hired to forbeare either for filuer or gold nay, he will not take, to spare his life, skin for skin, and all that the old man hath : but batters all the principall parts of his body, and arrefts him to appeare before the terrible linge. And as nothing that the old man will not dispatch to goe with him fast enough: Lord! how many darts of calamities doth he shoot thorow him, sitches, aches, crampes, feauers, obstructions, rhewmes, flegmes, col-

licke , stone, winde, oc!

Oh what a gastly sight it is to see him then in his bed, when Death hath given him his mortall wound! what a cold sweat over-runnes all his body? what a trembling possessed shooteth, the face waxeth pale, the nose blacke, the nether law-bone hangeth downe, the Eye-Strings breake, the Tongue faltreth, the Breath shortneth, and smelleth earthly; the Throat rattleth, and at every gaspe the Heart-strings are ready to breake assumer.

Now the milerable foule fensibly perceiveth her earthly body to begin to die: for as towards the diffoliution of the vniuerfall frame of the great world,

es

t-

6.

ol-

is

en

7.

at

at

nis

th.

ofe

ne

162

he

eth

ind

ngs

ule

hly

toni-

rld,

the Sunne shall be turned into darkenesse : the Moone blood, and the Starres shall fail from heatien, the Ayre shall be full of flormes, and flashing Meteors, the Earthfhall tremble, and the Sea shall roare, and mens hearts shall faile for feare, expecting the end of such forrowfull beginnings : So towards the dissolution of man, (which is the little world ) his Eyes which are as the Sunne and Moone, lese their light, and fee nothing but blood-guiltinesse of sinne; the rest of the Senses, as lesser Starres, doe one after another foile and fall : his Minde, Reason, and Memory: as heavenly powers of his sonle, are shaken with fearefull flormes of despaire, and fierce flashings of Hell fire; his Earthly body begins to shake and tremble, and the humours like an ouer-flowing Sea, roare and rattle in his throate, fill expecting the woefull ends of thefel E 2

these dreadfull beginnings.

Whilest he is thus summoned to appeare at the great Affixes of Gods judgement, behold, a Quarter-Seffions , and Gaoledeliuery is held within himselfe: where Reason sits as Judge, the Dinell puts in a bill of inditement, as large as that Booke of Zachary; wherein is alledged all thy enill deeds ; that ever thou halt committed, and all the good deeds that ever thou halt omitted, and all the curfes and indgements, that are due to enery fin. Thine owne conscience shall accuse thee, and thy Memory shall giue bitter enidence, and Death Hands at the Barre ready, as a cruell Executioner to dispatch thee. If thou shalt thus condemne thy selfe, how shalt thou escape the iust condemnation of God, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou put one of thy minde, the remembrance of thy

Zach. 5.2. Ezech. 2.10.

1.10.5.10.

thy wicked deeds, that trouble thee : but they flow faster into thy rememb arce, and they will not be put away, but cry vnto thee, We are thy workes, and wee will fellow thee. And whileft thy foule is thus within, out of peace and order; thy children, wife, and friends, trouble thee as fast to have thee put thy goods in. order; some crying; some crauing, fome pitying, fome chearing; all like Flesh-Flies, helping to make thy forrowes more forrowfull. Now the Devils, who are come from Hell to fetch a- Luk 12,20. way thy foule, begin to appeare to her; and wayte, as soone as shee comes forth, to take her, and carry her away. Stay shee would within , but that Thee feeles the body beginne by degrees to dye: and ready, like a ruinous house, to fall vpon her head. Fearefull Thee is to come forth, because of those Hell-hounds, which waite for her comming. Oh,

Oh, thee that spent so many dayes and nights in vaine and idle pastimes, would now give the whole world, if she had it, for one houres delay, that she might have space to repent, and reconcile her selfe vnto God. But it cannot bee, because her Body which isyned with her in the actions of sin, is altogether now vnsit to isyne with her in the exercise of repentance: and repentance must bee of the whole man.

Now thee feeth that all her pleasures are gone, as if they had neuer beene: and that but onely torments remaine, which never shall have end of beeing. Who can sufficiently expresse her remorfe for her sins past, her anguish for her present miserie, and her terror for her torments to come?

In this extremity she lookes every where for helpe, and she finds her selfe every way belpe-

leffe.

d

16

or

ht

1-

it

dy

IC

N.

e

.

lesse. Thus in her greatest milery (destrous to heare the least
word of comfort) shee directs
this or the like speech vnto her
Eyes: O Eyes, who in times past
were so quicke-sighted, can yee
spie no comfort, nor any way
how I might escape this dreadfull danger? But the Eye strings
are broken, they cannot see the
candle that burneth before him:
nor discerne whether it be day or
night.

The Soule (finding no comfort in the Eyes) speakes to the Eares: O Eares, who were wont to recreate your sclues, with hearing new pleasant discourses, and Musickes sweetest barmony, can you heare any newes or tiding of the least comfort for me? The Eares are cither so dease, that they cannot heare at all: or the sense of bearing is growne so weake, that it cannot endure to heare his dearest friends to speake. And why

thould!

should these Eares heare any 19dings of ioy in death, who could neuer abide to heare the glad tidings of the Gospell in his life? The Eare can minister no

comfort.

Then she intimates her griefe vnto the Tongue. Oh Tongue, who wast wont to bragge it out with the braueft, where are now thy big and daring words? now (in my greatest neede ) canst thou speake nothing in my defence? Canst thou neither dannt these Enemies with threatning words, nor entreate them with faire speeches? Alas, the Tongue two dayes ago lay speechleffe : it cannot in his greatest extremity, either call for a little drinke, or defire a friend to take away with his finger the flegme, that is ready to choake him.

Finding here no hope of helpe, the speakes vnto the Feet; Where are yee, O Feet, which sometime were so nimble in

running, can you carry mee no where, out of this dangerous place? The feete are stone dead already: If they be not storred, they cannot storre.

ild

ad

nis

no

fe

ie,

W

A

-

t

Then shee directs her speech ynto her bands: O hands, who have beene fo often appropued for manhood, in peace, & warre, and where with I have to often defended my felfe, and offended my foes; neuer had I more need then now. Death lookes. mee grim in the face and killes. mee. Hellish-fients Waite about my bed to denothe mee : helpe now, or I perish for ever. Alas, the hands are so weake, and doe fo tremble, that they cannot reach to the mouth a sponefull of Supping, to refeeue languishing nature.

The wretbhed soule seeing her selfe thus desolate, and altogether dessitute of friends, helpe and comfort; and knowing that within an houre shee must be

E 5

The dolefull lamentation of the Reprobate Soule at the point of death. ineverlasting paines, retires her selfe to the heart (which of all members is primum vinens, and vitimum moriens) from whence she makes this dolefull lamentation with her selfe:

O miserable caitife, that I am ! How doe the Sorromes of death compasse me! How doe the flouds of Belial make me afraid! How have, indeede, the frares both of the first and second death overtaken me at once ! Oh how suddenly hath Death Rolne vpon mee with insensible degrees! Like the Sunne, which the Eye perceives not to move. though it bee most swift of How doth Death mation. wracke on mee his spice, without pity! The GOD of mercy hath vtterly forfaken me : and the Denill, who knowes no mercy, waites for to take me. How often haue I beene warned of this dolefull day, by the faithfull Preachers of Gods Word, and I made

her

ind

nce

ta-

of

he

d!

res

th

w

ech

c,

of th

1-

cy nd

rw

of

ill

I

le

made but a iest thereat? wha profit have I now for all my pride, fine bonse, and brane apparell? What is become of the sweet relish of all my delicious fare ? All the Worldly goods which I fo fo carefully gathered, would I now give for a good Conscience, which I so carelesly neglected. And what ioy remaines now, of all my former fleshly pleasures, wherin I placed my chiefe delight? Those fleshly pleasures were but deceinfull dreames, and now they are past like vanishing shadowes: but to thinke of those eternall paines, which I must endure for those short pleasures, paines mee as Hell, before Yenter into bett. Yet I justly confesse, as I have deserved, I am served, that being made after Gods Image, a reasonable soule, able to judge mine owne estate, and having mercy fo often offered, and I intreated to receive it; I neglected

Sted Gods grace, and preferred the pleasures of sinne, before the religious care of pleasing God: lewdly spending my short time, without confidering what accounts I should make at my last end. And now all the pleasures of my life being put together, countervaile not the least part of my present paines. My ioyes were but momentany, and gone, before I could scarce enioy them : my miseries are eternall, and never shall know end. Oh that I had spent the boures that I confumed in carding, dicing , playing , and other vile exercises, in reading the Scriptures, in hearing Sermons, receining the Communion, in weeping for my sinnes, in fasting, watching, praying, and in preparing my soule, that I might have now departed in the affured bope of euerlasting faluation ! O that I were now to begin my life againe ! how would I contenne

temne the world, and the vanities thereof! how religionsly and purely would I leade my life! how would I frequent the (burch, and fanctifie the Lords Day! If Satan should offer me all the treasures, pleasures, and promotions of this World, he should never entice mee to forgette the terrours of this last dreadfull houre. But, O corrupt carkaffe, and stinking carrion! How hath the Deuill deluded vs I and how have we ferued and deceined each other? and pulled swift damnation vpon vs both? Now is my case more miserable, then the beaft that perifheth in a ditch : for I must goe to answere before the Indgement feate of the righteous Iudge of Heauen and Earth; where I shall have none to speake for me; and these wicked fiends, who are priny to all my euil deeds, will accuse me, and I cannot excuse my selfe. My owne heart already ready condemnes me, I must needs therefore be damned before his Indgement feat: and from thence bee carryed by these infernall fiends, into that borrible prison of endlesse torments, and viter darkene fe : where I shall neuer more fee light, that first most excellent thing that God made. I who glorified heretofore, in being a libertine, amnow inclozed in the very lelawes of Satan : as the trembling Partriges Within the griping talons of the rauenous Falcon. Where shall I lodge to night ? and who shall be my companion? Oh horrour to thinke! O griefe to confider! Oh cursed bee the day wherein I was borne, and let not the day wherein my mother bare me, be bleffed. Cursed be the Man that shewed my Father, saying, A Child is borne unto thee, and comforted him. Curfedbe that Man, because be slew me not; Oh that my Mother might have beene

my grave, or her mombe a perpetuall conception! How is it that I came forth of the mombe, to endure these helish sorrowes ! and that my dayes should thus end with eternall shame ! Cursed bee the day that I was first voited to so lewed a body: O that I had but fo much fauour, as that I might neuer see thee more! Our parting is bitter and dolefull; but our meeting againe, to receive at that dreadfull day, the fulneffe of our deserued vengeance, will bee fatte more terrible and intolerable. But what meane I thus (by too late lamentation) to seeke to prolone time? My last houre is come : I heare the hearts firing breake : this filthy House of Clay fals on my head : heere is neither hope, helpe, nor place of any longer abiding. must I needs be gone? Thou filthy carcasse: Oh filthy carcasse, with fare-ill, farewell, I leave thee : And fo all-trembling fhe Apoc. 21.8. Iude ver. 6. 1 Pet. 3.19. thee commeth forth, and forthmith is seized upon by Infernall siends, who carry her with a violence torrenti similis, to the bottomlesse Lake that burneth with fire and Brimstone: where shee is kept as a prisoner in torments, till the generall Judgement of the great Day.

The losthsome carkaffe is afterwards laid in the grane. In which action for the most part, the dead bury the dead: that is, They who are dead in fin, bury them, who are dead for finne. And thus the godleffe, and vnregenerated worldlings, who made Earth his Paradise; his Belly his God : his Lust his Law : as in his life he soweth vanity, so hee is now dead, and reapeth mifery. In his prosperity he neglected to serne God: In his adnersity God refuseth to saue him. And the Deuill, whom he long ferued, now at length payes him his wages. Detestable

was his life, damnable his death: The Dinell hath his foule, the grane hath his carkas, in which pit of corruption, dem of death, and dangeon of forrow, let vs leave the miserable Caytife, rotting with his mouth ful of earth, his belly full of wormes, and his carkasse full of stench; expecting a fearefull Resurrection, when it shall be re-vnited with the soule; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the foule and body in death, which is but cursednesse in part: now followes the fulnesse of cursednesse: which is the misery of the foule and body after death.

Meditation of the miserie of a Man after death, which is the fulnesse of cursednesse.

The fulnesse of cursednesse (when it fals vpon a creature

aLuk.8.36. and 16.2,3. b1 Th.2.10. cMat.23.33 ture, not able to beare the brunt thereof) presseth him downe to that bottomlesse a deepe of the endlesse b wrath of Almightie God: which is called the c damnation of hell. This fulnesse of cursednesse is either particular or generall.

d Luke 16. 21, 23. 1 Pet 3.19. Iude v.6,7.

Particular, is that which in a lesse measure of fulnesse, lighteth vpon the d soule immediatla, as foone as thee is separated from the body. For in the very instant of dissolution, shee is in the fight and presence of God. For when thee ceafeth to fee with the organe of fleshly eyes, fhee feeth after a spirituall manner, like Stephen, who faw the glory of God, and lefus flanding at bis right band : or , as a man, who being blind borne, and miraculoufly restored to his sight, should see the Sunne, which hee neuer faw before. And there by the testimony of her owne Conscience, Christ the righteous Indge,

A&.7.5.

0

Indee, who knoweth all things, maketh her, by his omni-present power, to vnderstand the doome and Iudgement that is due vnto her finnes, and what must be her eternall flate. And in this manner standing in the fight of Heaven, not fit for the wneleanmesse to come into heaven: she is faid to fland before the Throne of God. And so forthwith she is carried by the enill angels, who come to fetch her with violence into Hell, where she is kept as in a Prison , in enerlasting paines and chaines, under darkenes, unso the Indgement of the great Day: But not in that extremity of torments, which she shall finally receive at the last Day.

The generall fulnesse of enrsidnesse is in a 3 greater measure of fulnesse, which shall be inflicted upon both thy h Soule and Body, when by the mightic power of Christ (the supreme ludge

Postquars anima de cor" tore eft egref. sa subitò iudieiu Christs defalute cognoscit. Aug.li. I. de anim, to eius Orig.c.4. Hier. Epi.ad Panat. Anima damnata cotinuò inuaditure Damovibus, qui crudeliffimè cam rapietes ad infernum deducunt, Cyril. Alex: in orat. de exit.anim. Mat. 5.34. and 23.21. Luk.12.201 Luk.16.22. I Pet. 2.19. Iude,ver.7. Luk. 16.14. Luke 1. 31. g 2 Pet.4.9.

Apoc.11.8. Dan 12.1. John 5.18,19.

Apo.20.23.

Mat.24.29. Luk.21.24, 25.

The damncd foules Apostroph to her body at their second meeting.

Indge of heaven and earth ) the one shall be brought out of Hell, and the other out of the Grane as Prisoners, to receiue their dreadfull doome, according to their euill deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of the Earth, the trembling of the Powers of Heauen, and terrours of Heanenly signes bee driven at the worlds end . to their wits end ! Oh, what a wofull salutation will there be , betwixt the damned Soule and Body, at their re-vniting at that terrible day !

O sinke of Sinne, O lumpe of Filthinesse ( will the Soule say vnto her Body ) how am I compelled to re-enter vnto thee, not as vnto an Habitation to rest, but as a Prison to be tormented togethet! How does thou appeare in my sight like lepthes Daughter, to my greater torment! Would God thou hadst

perpe-

ic

of

10

le

-

N

1-

f

e

e

perpetually rotted in the graue, that I might neuer haue seene thee againe ! How shall we be confounded together, to heare before God, Angels, and Men, layd open all those fecret sinnes, which we committed together! Have I loft heaven, for the lone offuch a stinking carrion? Art thou the flesh, for whose pleas fires I have yeelded to commit fomany Fornications? O filthy Belly, how became I fuch a foole as to make thee my God? How mad was I for momentany loyes to incurre these torments of cternall paines! Tee rockes and Mountaines, why skip yee so lik Rammes, Plal. 114 and will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne; for the great Day of his wrath is, come, and who shall be able to stand? Apoc. 6.16, 17. Why tremblest thou thus, O earth, at the presence of the Lord, and wilt not open thy mouth,

mouth and swallow me vp; as thou diddest Korah, that I bee seene no more.

Odamned furies! I would ve might without delay, teare mee in pieces, on condition that you would teare mee vnto nothing! But whileft thou art thus in vaine bewailing thy milery. the Angels hale thee violently away from the brinke of thy grane, to some place neere the Tribunall feat of Christ; where being as a cursed Goate, separated to fland beneath, on Earth, as on the left hand of the Iudge: Christ shall rip vp all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou halt omitted, and all the ungratefull villanies which thou didft commit against him, and his holy Lawes.

Within thee thine owne confcience (more then a thousand witnesses) shall accuse thee:

Mat.13. 41. Mat.25.31. e

e

c

1

the Denils, who tempted thee to all thy lewdnesse, shall on the one fide tellifie with thy conscience against thee: and on the other fide shall stand the Holy Saints and Angels approuing Christs Iustice, and detefling so filthy a Creature. Bebinde thee an hydeous noyse of innumerable fellow-damned Reprobates tarrying for thy company. Before thee all the world h burning in flaming fire. About h Anfelm. thee an irefull Indge of deserved vengeance, ready to pronounce his sentence vpon thee. Beneath thee, the fiery and fulphureous mouth of the bottomleffe pit, gaping to receive thee. In this wofull estate, to hide thy selfe, will be impossible ( for on that Apoc. 1.16, condition, thou wouldest wish 17. that the greated Rocke might fall vpon thee : ) to appeare will bee intolerable, and yet thou must stand forth, to receive with other Reprobates this thy Sentence :

lib. Meditat.

Bonauent. Postil. Dom. 4. post Pent. Serm.

sentence: Depart from me ye cursed into everlasting fire, prepared for the dinell and his angels.

Depart from me ] there is a feparation from all ioy and happi-

neffe.

Tee cursed ] there is a blacke and direfull Excommunication.

Into fire ] there is the cruelty of paine.

Everlasting ] there is the per-

petuity of punishment.

Prepared for the Dinell and his angels. ] Here are thy infernall termenting, and tormented com-

panions.

O terrible sentence ! from which the condemned cannot escape: which being pronounced, cannot possibly bee withfood: against which a man cannot except, & from which a man can no where appeale. So that to the damned, nothing remaines but hellish torments; which knowes neither ease of paine, nor end of time. From this ludge-

ment

Apoc. 21.8.

Bonaucus

ment fem, thou must be thrust by Angels , ( together with all the danned Denils and Reprobates ) into the bostomleffe Lake of viter darkeneffe, that perpetually burnes with fire and brimfione. Whereunto as thou Shalt be thruft, there fhall bee fuch weeping , woes , and waiting , that the erre of the company of Core, Dathan and Abwam, when the earth [wallowed them vp, was nothing comparable to howling : nay , it will feeme vnto thee a Hell , before thou goeft into Hell, but to heare it.

Into which bottom leffe Lake, after that thou art once plunged, thou shalt ever bee falling downe, and never meete a bottome: and in it thou shalt ever lament, and none shall pitty thee: thou shalt alwayes weepe for paine of the fire, & yet gnash thy teeth for the extremity of cold. Thou shalt weepe to thinke, that thy miseries are past remedie:

1 304 E

thou shalt weepe to thinke, that to resent is to no purpose; thou shalt weepe to thinke, how for the shadow of short pleasures, thou halt indured these for-

thou halt indured these forrowes of eternall paines: thou shalt meepe to see, how that meeping it selfe can nothing pre-

Bonauent.

meeping it selfe can nothing preuaile: yea in weeping thou shalt weepe more teares, then there is water in the Sea; for the water of the lea is finite, but the weeping of a Reprobate shall be infinite.

There thy Lascinious Eyes shall be afflicted with fights of ghastly spirits: thy curious E ares shall bee affrighted with hidcous noyse of howling Denils, and the gnashing of teeth of damned Reprobates: thy dainty Nose shall be cloved with noysome stench of Sulphur: the delicate Taste shall be pained with intolerable hunger: thy drunken Throat shall bee parched with voquenchable thirst: thy Minde shall bee tormented, to thinke how

at

145

or,

,

77

at

Salt

is

of.

g

11

9

II

15

11

h

2

-

ee

-

C

N

how for the love of abortine pleasures, which perished ere they budded; thou fo foolifuly loft Heaven ioyes, and incurredit belish pames, which last beyond eternity. Thy confoience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee remission of sins, and the Kingdome of Heauen freely voto thee, if thou wouldest but beleene and repent : and how easily thou mightest have obtained mercy in those dayes; how nocce thou wast many times to have repented, and yet didtt fuffer the Devilland the World, to keepe thee fill in impenitency, and how the day of mercy is now past, and will never damne egaine.

How shall thy vederstanding be tacked, to consider, how for momentary riches thou hast lest the enternal Treasure, and shanged heduens selicity, for hels misery I where enery part

F

of thy body without intermiftion of paine, shall be continually tormented alike.

In these Helleh sorments, thou shalt be for euer deprived of the Beatifical fight of God, wherein confifts the foueraigne good, and life of the foule. Thou shalt neuer see light, nor the least fight of ioy, but lie in a perpetuall Prison of otter darkenes: where shall be no order, but horror ino voyce, but of blafphemers and howlers : no noyfe, but oftertures and tortured: no fociety, but of the Dewill and his angels, who being tormented themselues, shall have no other eafe, but to wreake their fury in commenting thee. Where shall be punishment, without pitie: mifery , without mercy : forrow, without succour : crying , without comfort : mischiefe without meafere: torment without eafe: where the Worme dyeth not, and the fire in memer quenched: where

the

Marke 9.

mil-

illy

113.

red

d,

ne

ou

be

7-

3:

ut

e-

ut o-

is d

. n

I

the wrath of God Shall Scaze vpon thy Soule and Body, as the fame of fire doth on the lumpe of Puch , or Brimftone. In which flame thou Thak ever be burning , and never confumed: cuer dying, and neuer dead : euer roaring in the parigs of death, and neuer rid of thole pangs,. nor knowing end of thy painer. So that after thou halt endured them to many thousand yeeres, as there are graffe on the earth. or fands on the Sea-shoare : thou art no neerer to have an end of thy torments, then thou walt the first day that thou wast cast intothem : yea fo farre are they from ending, that they are euer But if after a but beginning. thousand times so many thous. fand yeeres, thy damned soule could but receive a hope, that those her torments should have an end: this would be some comfort to thinke, that at length an end will come. But as oft as the Mind

F 3

Minde thinketh of this word Never, it is another Hell, in the middest of hell.

This thought shall force the damned to cry, oval, oval, as much as if they should say, ova as, ova as!. O Lord, not ever, not ever torment vs. thus. But their consciences shall answer them as an Eccho, asi, asi, ever, ever. Hence shall arise this dolefull oval, woe and alse for evermore.

This is that fecond death, the general perfett fulness of all curfedges and misery: which every damned Reproduce must suffer, so long as God and his Saints shall enjoy bills and felicity in Heaven for everniore.

Thus farre of the milery of man in his estate of corruption, valeste that hee be renewed by Gree in Christ.

Now followes the knowledge of Muns false, in respect of his state of regeneration by Christ.

Medi-

10

h

X

e

## Meditations of the state of a Christian reconciled to God in Christ:

Now let valee, how happy a godly man is, in his state of renountion, being reconciled to God in Christ.

mpe nature is renewed by gra e in Christ, and become a new creature, is blessed in a three-foldrespect. First, in his life. Secondly, in his death. Thirdly, after death.

t. His blessednesse during this life, is but in part, and that consider in seven things.

2. Because he is conceined of the Spirit, in the wombe of his Mother the Church: and is borne not of blood, nor of the will of the flesh, nor of the will of Man, but of God, who in Christ, is his d Father: So that the 1-mage of God his Father, is re-

newed

\* Iohn 3.5. • Gal.4.26. • Iohn 1.13 • Gal.4.6,7

d Gal.4.6,7 2 Cor.9.8. e Eph. 4.2,

3,13. Col. 3.10. newed in him enery day more and more.

2. He hath for the merits of Christs sufferings, all his sinnes original and actual, with the guile and punishment belonging to them, freely and fully forginen vnto him; and all the Brightoonsnes of Christ, as freely and fully imputed vnto him; and so God is h reconciled vnto him; and i appropose the him as righteom in his sight and account.

3. Hee is freed from Satans is bondage, and is made a 1 brother of Christ, a fellow in heire of his heavenly Kingdome: and a spiritualin King and Priest, to offer up o spiritual sacrifices to God by lesing Christ.

spareth his owne sonne, that serneth him. And this sparing conlitts,

f Rom. 4.8, 25. Rom. 8, 1.2 g Rom. 4.5, 19. b 2 Cor. 5, 19. i Rom. 8.

33,34. & Ad. 16.18 Eph 2.2. !loh. 20.7. Rom.8.26. m Ro.8.17,

# Apoc. 10.

re

of

2:

c

6

In a

Not taking notice of euery fault, but bearing with his infirmities, Exed. 34.6,7. A louing father will not east his childe out of dores in his ficknesse.

2 Not making his punishment when he is chastened, as great as his deserts. Psal. 103:10.

3 Chaftening him moderatly, when hee seeth that hee will not by any other meanes be reclaimed, 2. Sam. 7.14, 15. 1. Cor. 21.13.

ding the imperfection of his obedience; and to preferring the millinguese of his minde, before the merchinesse of his worke, 2. Cor. 8.

F Turning the curses which

1.06	The Practice of Piety.
	which hee ferueth to
	croffes , and fatherly cor-
AR 2,8,18.	rections ; yea all a things,
b Pfal.8y.	all b calamines of this.
31,33.	Infe,c death it felfe,d yea,
Pla.11.97.	
Heb. (3.10.	the chis very finnes, voto his
2 Cor.13.7.	good.
c 1 Cor.3.	5. God gives him his c Holy
21.815.54	Sperie, which
55. Luke 31.	D. Sanetificeh himr by de-
31.31.	grees shroughout: f fo
Pf.51.13,14.	that hee doth more and
Ro. 5.20,21	more die to fin , and line
I Thefis.	to ighteonfacile.
33.	
Ro.8.9,10	2. Affares him of his
Ro.8.16.	I B Adoption, and that he is
	by Grace the Childe of
	4 Gracently book of in
	3. Encourageeb him to
Heb. 4.15	come with h boldnes, and
phe.3.1 2.	confidence, into the pre-
sal. 16.	fence of God; cl
10.8.15,16.	41 Mourth him without
ach.12.12	
74.	fewe, to fay vito him,
	Abba Parbertio
2 7	5. Powreth into his bart the
	gites of functified pray.
	6. Per-

to

S.

is.

1,

Rom. 8.16,

27.

6. Perswadeth him , that both he and his prayers are accepted and heard

of God for Christs his Mediators lake.

I. Peace of con-(cience.

2. loy in the Holy Ghoff : in 7 Fils comparison wherehim of , all Earthly with iores freme

and vaine

6. He hath a recovery of his 2 soueraignty over the creatures, which hee lolt by Adams fall: and from thence free liberty of ving all things which God hath not s restrained fo that hee may vie them with a good confeience. For to all things in Meanen and Earth, hee hath a fure finlein his life! and hee (hall baire the plentry and

in the life to come. Hence it

Rom. s.r. and 14.17. Rom 5.7. and 14.17.

2 [[. r,&c. Heb.2.7,8, b (Coi.9.1, Rom. 14:14 Tim 4.2, &c. c 1 Cor. 9. 19, - I. 4 1 Cor.3. 21.13 .. Heb 2.7. 1 Gor.3.73 F Mar. 5.34. peaceable f poffeffon Hof them

h Pet.14.1.

VA. 1.25.

is that all Reprobates are but v. surpers of all that they possesse, and have no splace of their own but Hell.

7. Hee hath the affarance of Gods Fatherly care and protection, day and night ouer him; which care consistesh in three

things.

I In prosiding all things necessarue for his Soule and Body, concerning this life, and that which is to come: fo that he shall be sure euer, either to have enough : or patience to be content with thathe hath:

2 In that God gives his Holy Angels as Minifers, a charge, to attend vpon him alwayes for his good : yea, in danger, to pitch their Tents 4bout him for his fafety, where euer he be. Yea, Gods protection shal defend

Mat. 6. 23. 2Cor.11.14 Pfal.23. Pf 34.9,10.

Hen.F. 14. Place 34.7.

Pla 98 11:

defend him as a cloud 1fa.4.3. by day, and a pillar of lob 1 10. fire by night : and his providence shall bedge him from the power of the Bewill.

3 In that The eyes of the Pfa. 34.15. Lord upon him , and Gen.7.1. his eares continually pen to see his state, and to heare his complaint, and in his good time, to Pfd.33.1 deliner him out of all his

troubles.

Thus farre of the bleffed eflate of the godly, and Regenerated man in this life : Now of his bleffed efface in death.

the ween made to perfect and 2. Meditations of the Bleffed eflate of a regenerate man in bu death.

THen God lends Death as his Messenger, for the regenerated man, he meetes him balfe the way to Heaven 22 for

IIO The Practice of Piety. Phil 3.20. for his 2 connersation, and baf-6 Col.2.3. fection is there before him. Death is neither frange, nor fearefull voto him. Not Brange, because he c died daily: not fearec r Cor.13. 31. full, because whilest bee lined. he was dead; and his life was 4Col. 3.3. bid in Christ with God. To die vnto, him therefore, is nothing e Apoc. 14. elle in effett, but to erest from his labour in this world , to goe £ 2 Cor.5.6. f home to his & Farbers bonfe, 6 loh, 14.12 h Hcb. 12. vato the h City of the lining God, 12,&c. the beauenly lerufalem, to an innumerable, company of Angels, to the generall affembly and Church of the for the borne , 100 God the Indge of all and so the Spin rits of inst men made perfect, and te Jalan the Aledianour of the Nem Teftament. Whilest his Body is fick, his Mind is found: for, God i maketh all his bed in i Pfal.41,3. bis ficknoffe, and) Arengtheneth him with faith and prience vpqn his bed of forrow. And when hee beginnes to enter

into

into the way of all the world; he giueth (like m lacob, Mofes and loshuah ) to his Children and friends, godly exhortations and counfels, to ferne the true God, to worship him truely all the dayes of their life. His bleffed foule breatheth nothing but bleffings, and fuch speeches as favour a fanetified Spirit, As his outward man decayerby to his inward madinereaseth, and waxeth Bronger, When the speech of his tongue faultreth, the sighes of his heart speake lowder vinto GOD: when the fight of the Eyer faileth, the holy Ghoft illuminates him inwardly with aboundance of firitual light. His foule feareth not, " but is bold to goe out of the body, and to dwell with her Lord. Her fighed out with & Rank, Capio dessolui: I de- o Phil 4.23 Aroto be dissolved, and to be with Christ. And wich of David, As Plal. 42

the Hant panteth after the water-Gooker: fo panse shi may foule after m. Gen. 49.

" 2Cor.5.8.

A. 1. E.

thee

thee, O God: Alifiale thirsteth for God, for the living God: when shall I come and appeare before God? Hie prayeth with the Saints, 9 How long, O Lord, which art holy and true? Come,

flob 14.5.

q Apo.6.10.

rAp3.22.20

s Pfal. 31.5.

wLuk.23.29 Pfal.3.7. Ka.57.a.

aPfa-31.4.

AA.7.59.

Lord less, come quickly. And when the suppointed some of his dissolution is come, knowing that he goeth to his Father and Redeemer in the peace of a good conscience, and the assured persuasion of the forgiuenes of all his sins, in the blood of the Lambe, hee sings with blessed old Simeon, bis "Nune diminent."

Lord, now lettest thousand Server.

nant depart in peace, erc. and surrenders up his soule, as it were, with his owne bands, into the bands of his beamenly Father,

laying with Danid: Into thy hands, O Father, I commend my fonle, for thou haft redeemed mee, O Lord, thou God of truth. And laying with Stephen, 7 Lord leffen, receive my spirit; He no soo-

ner

ner yeelds op his sacred Ghost, but immediatly the 2 holy Angels, who attended upon him from his birth, unto his death, a carry and accompany his soule into Heanen, as they did the Soule of Lazarm into Abrahams bosome, which is the Kingdome of Heanen, whither onely good Angels and good workes doe accompany the Soule: the one to deliner their charge, the other to receme their dreward.

The Body in convenient time , as the Sand fied Temple of the Holy Ghoft, f the members of Christ, nourished by his Body, the s price of the blood of the Sonne of God, is by his fellow brethren reuerently laid to h fleepe in his grave, as in the bed of Christ, in an offured hope to i awake in the Resurre-Clion of the suft, at the last day, to be partaker with the Soule, of life & glory euerlasting. And in this respect not onely the Coules.

7 Mar. 18.10 A& 12.15. and 27.25. aLuk26.22 b Mat. 8.II. Luk 13.28. Ad. 15.10. Eph.1.10. Heb.11,9.10 16. and 12. 11,13. Luk 19.9. and 9.31. cPfa.91.11. Heb.1.14. d Apoc. 14. 13.8 12.22. e i Cor.6. IS. f Mar. 26.4. g1 Cor.6.10 Pet.1.19. br 7 he 4.14 A& 7 6.8c 8 3. Dan.1 1.2. loh.5.28,29 Luk.14.14. I Thef.4. 16,17. Apo.14.15.

fowles, but the very bodies of the taithfull also are termed bieffed

Thus tarre the bleffednesse of the soule and body of the Regenerated man in death. Now let we see the bleffednesse of his soule and body after death.

3. Meditations of the bleffed estate of the Regenerated man after death.

This flate hath three de-

1. From the day of Death, to the Resurrection.

2. From the Resurrection, to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soone as ever the Regenerated man hath yeelded vp his. Soule vnto Christ, the holy Angels take her into their custody, and immediatly a carry her into Heaven; and there present

her

Luke 16.

her bostore Christ, where the is crowned with a & Crowne of righteoufiseffe, and glory; not which the nach deferred by her good workes, but which God hath promifed of his free goodnesse to all their, who of loue, haue in this life vofainedly serued him, and lought his glory.

Oh, what a loy will it be to thy

of

Soule I which was wont to fee but misery and sinners, now to behold the face of the God of Glory? yes, to fee Christ welcomming thee, as foone as thou are presented before him by the holy Angels, with an Euge bone ferus ! will done, and melcome good and faithfull fermant, cic. enterinto thy Masters ioy. what joy will this be, to behold thousand thousands of Col.1.6. Cherubins, Seraphims, Angels, Thrones , Dominions , Principalities, Powers: All the boty Patriarches, Prielts, Prophets, Apofles, Martyrs , Profesors and all the

Heb.1.84. and 12. 24. c 3 Tim 4.8 Apoc. 1.10. I Pet. S.

Eph.1.21.

the soules of thy Friends , Parents, Husbands, Wines, Children. & the relt of Gods Saints . who departed before thee in the true Faith of Christ; standing before Gods Throne in bliffe and glory? if the Queene of Sheba, beholding the glory and attendance giuen to Salomon, as it were ranished therewith, brake out and faid, Happy are thy men. bappy are thefs thy fernants, which stand ever before thee, and bearethy wisedome: How shall thy foule bee raunfhed to fee her felfe by grace admitted to ffand with this glorious Company, to behold the bleffed Face of Christ, and to beare all the treafures of his Divine wisedome! How shalt thou reicyee to see many thousand thousands well-comming thee into their heavenly fociety I for as they all reioyced at thy connersion; so will they now bee much more

iorfull to behold thy Corana-

tion:

I King. 10.

Luke 15

0

C

nation; and to fee thee receive thy Crowne, which was laid vp for thee against thy comming. For there the crowne of Martyrdome shall be put on the head of a Martyr, who for Christs Gospels fake indured torments: the Crowne of Virginitie on the head of a Virgin, which fubdued Concupiscence: the Crowne of Piety and Challity on the head of them, who fincerely professed Christ, and kept their Wedlocke bed vndefiled : the Crowne of good workes on the good Almes-giners head, who liberally releeued the poore : the Crowne of incorruptible glory on the head of those Pattors, who by their preaching & good example, haue converted foules from the corruption of finne, to glorifie God in holinesse of life. Who can sufficiently expresse the reloying of this Heavenly Company, to see thee thus crowned with glory, arayed

4 Tim. 48.

Apoc.7.9.

ed with the thining Robe of righteousnesse; and to behold the Palme of victory put into thy hand? Oh what grainlation will there bee, that thou hall escaped all the miseries of the World, the fnares of the Deuill, the paines of hell, and obtained with them thy eternall reft and happinesse? for there every one loyeth as much in anothers happinesse, as in his owne, because hee shall see him as much loued of God, as himselfe, Yea. they have as many distinct ioyer, as they have compartners of their ior. And in this joyfull and bleffed flate, the Soule refeth with Christ in Heaven, till the Resurrection: when as the number of her fellow feruants and Brethren be fulfilled. which the Lord tearmeth but a luttle fafin.

Apoc.7.9.

The second degree of mans blessednesse after quant, is from the Resurression, to the pro-

nouncing

nouncing of the full Senience:

of

ld

to

m

A

iè

1,

d

d

C

S

h

1. The Elementarie Heavens, Earth, and all things therein, shall be 2 dissalued and purified with fire.

2. At the b found of the last Trumpet or voyce of Christ, the Archangel, the very fame bodies which the Elett had before (though turned to dust and earth ) shall rife againe. And in the fame instant , euery mans Soule shall re-enter into his owne body, by vertue of the Refurrection of Christ, their head, and be made alive, and rife out of their graues, as if they did but awake out of their beds. And howfoeuer Tyrants bemangled their bodies in pieces, or confumed them to asbes : yet shall the Elett finde it true at that day, that not a baire of their head is peribed.

3. They shall come forth out of their granes, like so many Iosephs

\*2 Pet. 3. 10,12,13.

b 1 Cor.15.

1 The 416, lohn 5.28. Ezek.37. Rom. 811

Rom. 5.17. 1 Cor. 16.

22. Phi.3.12.11 1 The.4.17 Mar.19.30.

Dan.4. 13. 1 Thef. 4.14 f Far eft Poteft as Dei ed inflituendis, & refli. turedes bomines. Anathegor. Pfa.65.20. \*Terrul.de Refurrett. c. 6 Hier. Epi 27.861. Aug lib. 22. de (ivit.Dei tap.17.00 omnes Theologi in 4. Sent dift. 44. Ita comwauwiter credunt Theologi m 4. Sent.dift. & Vide Aug. de Civit. Dei lib.22.6.15. O 16.

Iosephs out of Prison: or Daniels out of the Lions dennes or lonals out of the Whales belly.

4. All the bodies of the E. lest being thus made aline, shell arile in that I perfection of hature, whereunto they should have attained by their naturall temperament, if no impediment had hindred : and in that vigor of age, that a perfect man is at, about three and thirty yeeres old , each in their \* proper fexe : Whereunto Disines thinke the Apostle alludeth, when he faith: & Till wee all come unto a perfect man, unto the measure of the are (or flature) of the fulneffe of Christ. Whatsoever imperfethon was before in the body, ( as blindneffe, lameneffe, crooked. mes ) shall then bee done away. I acob shall not balt, nor I faac be blind, nor Lea bleare-eyed, nor Mephiboshethbe lame : for if Damid would not have the blinde and lame to come into his bonfo, much the

5-

ell

4

ld

all

\*

07

t.

CS

10

F

f

7,

1.

1.

C

7

much leffe will Christ haue blindnesse and lamenesse to dwell in his heavenly Habitation. Christ made all the Blind to see. the Damb to speake, the Deafe to heare, the Lame to walke, &c. that came to him to feeke his grace on earth: much more will he heale all their imperfe-Ctions, whom he will admit to his glory in beanen. Among those Tribes, there is not one feeble: but the lame man shall leape as an Hart, and the dumbe mans tongue shall fing. And it is very probable, that feeing God created our first Parents, not Infants, or Oldmen, but of a perfectage, or stature; the avanhaous, or new creation from death, shal every way be more perfect then the mious, or first frame of Man, from which hee fell into the state of the dead. Neither is it like, that Infancy being imperfection, and old age corruption, can well stand with the state of

Pfal.105.37 Lfa. 35. 6. of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have foure most excellent and supernaturall qualities. For:

1Cor.15 43

They shall bee raised in power, wherby they shall for ever be freed tro all wants, & weaknesses, and inabled to continue, without the vie of meathrinke, sleepe, and other former helpes.

2 In incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sicknesse, or death.

Jungler, of death.

3 In glory, whereby their bodies shal shine as bright as the Sun in the sirmamet and which being made transparent, their souls shall shine thorow, farre more glorious then their bodies. Three glimpses of which glory were seene, First.

1Cor.15.41 Ifa. 65.20. Aug. Ench. cap. 90. Mat. 13.43. Dan. 2. 3. Luke 9.31. Zach 9.16. 1 Thef.4.17 e.

rc

U-

in

al

all

nd

at

er

è-

e

of

-

t

e

C.

ľ f

First in Moses face: Secodly, in the transfiguration: Thirdly, in Stephens countenance. Three instances and assurances of the glorification of our bodies, at that glorious Day. Then shall Danid lay afide his Shepheards weed, and put on the robe of the Kings Sonne lefus, not lonathans. Then enery true Mordecai (who mourned under the Sackchesh of this corrupt flesh) shall bee arayed with the Hest. 6.4. Kings Royal apparell, and have the Growne-royall fet vpon his head, that all the world may fee; bow it shall bee done to him, whom the King of Kings delighteth to honour. If now the rifing of one Sunne makes the morning fo glorious; how glorious shall that Day be, when innumerable millions of millions of bodies of

Exo. 34.37. Math. 17. Ads 6.15.

1 Sam. 18.4

Saints

Vbi volet Biritus, ibi erit & corbus, August. Mat. 24. 28.

Ifa.40.31.

Wifd. 3.7. 1Cor. 15.46 Spiritualia post refurre-Etionem cruntcorpora, non quia corpora effe defiftant, fed quia spiritu viuifi ante, Subsifiunt. Aug.lib. 13. de ciuit. Dei.cap.22.

Saints and Angels, shall appeare more glorious then the brightnes of the Sunt the Bodie of Christ in glory surpassing all.

4. In Agilitie, wherby our bodies shall be able to ascend, and to meet the Lord at bis glorious com. ming in the aire, as Ea. gles flying unto their blef. sedcarkaße. Tothisagility of the Saints glorious bodies, the Prophet alludes, faying, They Shall renew their frength; they Shall mount up with wings as Eagles: they shall run, and not be weary, they Shal walke, and not faint. And to this state may that faying of Wildome be refer'd: In the time of their vision they shall shine, and run to and fro, as parkes among the stubble.

And in respect of these

foure

hall

ous

the rift

ll. rby

ble

Ea.

lef.

gi-

ri-

bet Bal

bey

ggs

WH,

bal

nd

a:

re-

eir nd

es

fe

foure qualities, Paul calleth the raised bodies of the Elect, Spirituall: for they shall be spirituall in qualities, but the same still in substance.

And howfoeuer finne and corruption make a man in this flate of mortalitie, lower then Angels; yet furely, when God shall thus crowne him with glorie and honour, I cannot see how man shall be any thing inferiour to Angels. For are they Spirin? So is Man also, in respect of his Soule; yea, more then this they shall have also a spirituall body, fashioned like vnto the glorious body of the Lord Ic-(m Christ; in whom mans nature is exaited by a personall union, into the glorie of the Godhead, and individuall fociety of the bleffed Trinity: An honour which hee neuer vouchsafed Angels. And in this respect man hath a prerogative abone them; Nay,

Pfal.8.5.

Heb. 2. 16.

Hcb.1.14. Pial.91.11.

Inde, ver. 6. 2 Pet. 2.4. Nay, they are but spirits appointed to be Ministers vito the Elect: and as many of them who at the first disdained this office, would not keepe their first standing, were for their pride hurled into hell. This lessenth northe signity of Angels, but extols the greatnesse of Gods love to Mankind.

But as for all the Elect, who at that second, & sudden comming of Christ, shall be found quicke and lining: The \* fire that shall burne up the corruption of the world, & the works therein, shall in a \* moment, in the twinckling of an eye, ouertake them as it b finds them: either grinding in the Mill of proussion, or walking in the fields of pleasure, or lying in the bed of ease: and so (burning up their drosse and corruption,) of mor-

tall, make them immortall bodies: and this change shall bee vnto them in stead of death.

Then

\* 1 Pet. 3.

<sup>1</sup> 1 Cor.15. 51. b Luk. 17.34 ap-

nto

nem

this

heir

heir

lef-

rels.

of

vho

m-

and

up-

rks

ake

her

ifi-

of

cir

or-

-00

pec

en

Then shall the Soule with ioyfulnesse greet her Bodie, faying: Oh well met againe, my deare fifter! How sweet is thy voice!how comely is thy countenance, having lien hid folong in the clifts of the rocks, and in the secret places of the grane! Thou art indeed an habitation fit, not onely for me to dwell in; but fuch as the Holy Ghoft thinkes meete to reside in, as his Temple for euer. The Winter of our affliction is now past: the storme of our miserie is blowne ouer, and gone. The Bodies of our Elect Brethren appeare more glorions, then the Lilly-flowers on the earth: the time of finging Hallelmiah is come; & the voice of the trumpet is heard in the Land. Thou haltbeen my Toke-follow in the Lords labours, and companion in perfecutions and wrongs, for Christ and his Gospels fake; now shall wee enter together G 4 into

The Elect Soules A-postrophe to her body, at her first meeting in the resurrection. Can. 2.14.

into our Masters ioy, Asthou hast borne with me the Crosse. to shalt thou now weare with me the Crowne. As thou haft with mee fowed plenteously in teares, so shalt thou reape with me abundantly in ioy. O bleffed, aye bleffed bee that God! who (when yonder reprobates spent their whole time in pride, fleshly lusts, eating, drinking, and prophane vanities) give vs grace to joyne together, in watching, fasting, praying, reading the Scriptures, keeping his Sabbashs, hearing Sermons, receining the Holy Communion, releening the poore; exercifing (in all humility ) the works of Piny to God; and walking conscionably in the duties of our calling, towards men. Thou shalt anon heare no mention of thy fins, for they are remisted & conered: but every good worke, which thou hast done for the Lords sake, shall be rehearfed & rewarded. Cheere

Pfal.32.1.

hou

ffe.

rith

naft

in

ith

Ted,

ho

ent

B-

70-

ace

ng,

he

:6-

ei.

-C-

in

ty

4-

g,

n

70

ut

u

d.

c

Cheere vp thy heart, forthy Judge is flesh of thy flesh, & bone of thy bone. Lift up thy head, behold these glorious Angels like so many Gabriels, flying towards vs, to tell vs , that the day of our redemption is come, and to convey vs in the clouds, to meete our Redeemer in the Aire. Loe, they are at hand, Arile therefore, my Dine, my Lone, my faire One, and come away. And fo like Roes, or yong Harts, they run with Angels towards Christ, over the trembling Mountaines of Bether.

being thus remined and glorified, thall forthwith (by the Minifery of Gods Holy Angels) bee gathered from all the quarters & parts of the world, & canght up together in the Clouds, to meet the Lordin the Aire, and so shall come with him, as a part of hisglorious traine, to indge the Reprobates and entil angels. The

G 5

Dan.9.31, &c.

Luk.21.28.

Can.2.1,3.

Verse 27.

Luk.17.34.

1 Thef.4. 17. 1 Cor.6.

twelve

twelve Apostles shall sit voon twelve Thrones (next Christ) to indge the twelve Tribes, (who refused to heare the Gospell preached by their Ministery.) And all the Saints (in bonor and order) shall stand next vito the. as ludges also, to judge theeuill angels, and eartbly-minded men. And as every of them receiued grace in this life, to bee more realons of his glorie, and more faubfull in his Service, then others: fo shall their glorie and remard bee greater then.o. thers in that Day.

Apo.22, 12.

I Cor.6.2, 3

Rom. 26,2. 2 Cor.9.6. lohn 14. 4.

1 Thef.4,17

Tool 3. I. 2.&c.

The place mhicher they shall bee gathered vnto Chrift, and where Christ shall sit in Judgement, shall be in the Aire, ouer the Valley of Jehofaphat, by Mount Odwer, neere vnto leru. fale, Eastward fro the Teple, as it is probable for foure reasons

1. Because the holy Scripture feeres to intimate fo much in plaine words: I will gather

all Nations into the valley of Io- Ver. 11.12. hosaphat, and plead with them there. Canse thy mighty ones to come downe, O Lord: let the Heathen be wakened, and come up to the valley of Ichesaphae; for there will I fit to indge all the Heathen round about. Ichojaphat fignifieth, The Lord will indge. And this valley was so called from the great victory which the Lord gaue \* Icholaphat & his people ouer the Ammonites, Mondices, and inhabitants of Mount Seir. Which victory was a type of the finall victory, which Christ, the fupreme Iudge, shallgine his E. let, ouer all their enemies in that place, at the last Day, as all the leves interpret it. See Zac. 14.4,5. Pfal.51.1,2,60. all agreeing, that the place thall bee thereabouts.

2 Because that as Christ was \*thereabours crucified, and put to open thame; 40 our that

\*2 Chr. 20.29 \* Neere this valley was Mount Moriah, where Atraham facrificed Ifage Gen. 22. Iacob faw Angels aiceding and defcending on a ladder, Gen. 28. The Angel out vp his fword, and fire from heaven burnt the faccince ia Auruniaha Hoore 2 Sam. 24 Salamou builded the Tapicy2. Cheo 3. 1. Citr.f. prezched the Gorael Suffered his pailion, & entred inco his glor, Carth in: Sen. 28.

bo

eli y.)

nd ié,

C-

led

reec

nd

ce,

.0-

all

nd

ge-

er

by

74.

25

ns

ip-

ch

\* The Sea beyond lordan towards Tyrus, cutteth the middett of the world. And Ezech. faith of leru-Glem, In medie gentium pofui eams That from Sien, as from a center, the Law should be published to al nations. and there all nations shall be judged according to the Law, Rom.2.12. Act.1.11. Richardus de villa nous. Thom.in I. Sent Dift. 47, 48. Mat. # 5.31. lude verf.14.

place, his glorious Inrone should be erected in the Aire, when he shall appeare in Indgement, to manifest his Maiestin and glory. For it is meet that Christ should in that place indge the world with righteous indgment, where hee himselfe was vninstly indged & condemned.

Angels shall bee sent to gather together the Elest, from the foure winds, from one end of Heanen, to the other: It is most probable, that the place whither they shall bee gathered to, shall bee neete Iernsalem, and the Valley of lehosaphat: which \* Cosmographers describe to be in the middest of the superficies of the earth. If the terminus a quibus, bee the source parts of the World; the terminus ad quem, must be about the Center.

4 Because the Angels told the Disciples, that as they saw Christ ascend from Mount O-

linet;

·e,

e-

ie

at

gc

g.

as

10

er

re

n,

1-

y

e

c

of Iebosaphat: so hee shall in like manner come downe from Heauen. This is the opinion of Aquinas, and all the Schoolemen, except Lombard and Alexander Hales.

5 Laftly, when Christ is fet in his glorious Throne, and all the many thousands of his Saints and Angels, Shining more bright then fo many Sunnes in glory, fitting about him: and the body of Christ, in glory and brightnesse surpassing them al: (The Reprobates being feparate, and remaining beneath vpon the earth; for the right hand fignifieth a bleffed, the left hand a curfed Estate ) Christ wil first pronounce the sentence of absolution and bliffe vpon the Elect. First, because hee will thereby encrease the griefe of the reprobate, that shall heare it. Secondly, to shew himselfe more prone to Mercy, then to Apoc.20.

Mat.19 28.
Hilar.in
Cant.21.
Anselm.in
Mat.cap.25
Pfal.145.9.
lsa 28. 21.
Adpanas
tardus Deus
est, ad pramia velox.

Indge-

Mat.23.4.

Indgement. And thus from his Throne of Maiestie in the Aire, hee shall (in the fight and hearing of all the World) pronounce vnto his Elest, Come, yee blessed of my Father, inherite the Kingdome, prepared for you, from the beginning of the world: for, &c.

Come yee) Here is our bleffed whion with Christ; and by him, with the whole Trinitie.

Bleffed) Here is our absolution from all sinnes, and our plenary endowment with all grace and happinesse.

Of my Father) Heere is the Author, from whom, by Christ, proceeds our felicity.

Inherit) Heere is our Adop-

The Kingdome) Behold our Birth-right and possession.

Prepared) See Gods Fatherly care for his chofen.

From the foundation of the World). Othe free, eternall, vn-

change &

changeable Election of God!

his

ea-

ro-

me,

rile

OH,

ld:

ed

m,

ti-

e-

ce

ne

0-

T

How much are those soules bound to love God, who of his meere good will and pleasure, chose and loved them, before they had done either good or emilt?

For, I was hungry, &t.) Othe Goodnesse of Christ, who takes notice of all the good Workes of his Children, to reward them! How great is his lone to poore Christians, who takes every worke of mercy done to them for his fake, as if it had bin done to himselfe! Come ye to mee, in whom yee have beleened, before ge faw me: and whom ye haue loued and fought for , with fomuch denotion, and through fo many tribulations. Come now, from labour to rest: from difgrace, to glory: from the lawes of death, to the ioies of eternall Life. For my fake ye haue bin railed upon, reviled, and curfed; But now it shall appeare to all those

Rom. 9.3.

Ioh.20.29. 1 Pet, 1.8.

Mac 5. 11.

Pfal.27.10. Mat.19.29

Ioh.20.17. 2 Cor,6.10.

those curied Ejan's, that you are the true lacebs, that shall receive your Heanenly Fathers bleffing: and bleffed shall you bee. Your fathers, mothers, and neerest kindred forsooke, and cast you off, for my Truther (ake, which you maintained: but now my Father will be vinto you a Father, and you shall bee his Sonnes and Daughters for ever. You were cast out of your lands and linings, and for-Sooke all for my sake, and the Go-(bel: But that it may appeare that you have not lost your gaine, but gained by your loffe: in stead of an Earthly inheri. tance and possessions, you shall possesse with me the inheritace of my Heanenly Kingdome, where you shall bee for love, Sons; for birthright Heires; for dignity, Kings; for holinesse, Priests; and you may be bold to enter into the possession thereof now, because my Father prepared,

red, and kept it for you, ever fince the first foundation of the world was laid.

you

hall

bers

VOU

and

bus

hes

d:

n-

all

ers

of

7-

0-

re

r

Immediately after this Sentence of absolution and benediction, enery one receiveth his Crowne, which Christ therighteom Indge puts vpon their heads, as the remard which hee hath promised of his grace and mercy, vnto the Faith and good workes of all them that loued that his appearing. Then every one taking his Crowne from his Head, shall lay it downe (as it were) at the feet of Christ; And proftrating themselves, shall with one heart and voyce, in an Heavenly fort and confort, fay: Praise and Honour, and glory, and Power, and Thankes, bee vnto thee, Obleffed Lambe, who fittest upon the Throne, mast killed, and hast redeemed us to God by thy blood, out of enery kindred. and tongue, and people, and Nation, and bast made vs Unto

2.Tim.4.8. 1 Pct.5.4. Apoc.4.5.

Apo.4.10.

Cor. 6.1 2,3,&c.

unto our God, Kings and Priefts, to raigne with thee in thy King. dome for enermore. Amen.

th

tk

81

Then shall they sit in their Thrones and Order, as Indges of the Reprobates, and euill angels:

Mar.19.18.

by appreousing, and giving testimony to the righteous sentence and judgement of Christ, the Supreme Indee.

After the pronouncing of the Reprobates sentence and condemnation, Christ will per-

forme two folemne Actions. 1. The presenting of all the E.

Ioh.17.12, 14,13, 24.

let vnto his Father. Rehold, O righteom Father, these are they whom thou gavest me, I have kept them, and none of them is lost. I game them thy Word, and they be-

Ich 12. 36.

leasted it, and the World hated them, became they were not of the World, even as I may not of the World. And now, Father, I will that those, whom thou hast ginen mee, be with me where I am; that

they may behold my glorie, which

thou

thou hast given mee; and that I may be in them, and thou in me, that they may bee made perfect in one: that the world may know that thou hast sent mee, and that thou hast loved them, as thou hast loved me.

riefts,

King.

their

resof

gels:

tefti.

ence

the

of

and

er-

bey

ept

1

ed

be

e

1

2. Christ shall deliver vp the Kingdome to God, even the Father, that is, final cease to execute his office of Mediatorship, whereby as hee is King, Prieft, Prophet, and Supreme head of the Church, hee suppressed his Enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments. So that his Kingdense of Grace over his Church inthis World ceasing; he shall ruleimmediately as he is God, equall with the Father, and the Holy Ghoft, in his Kingdome of Glery for euermore. Not that the dignity of his Manhood shall bee any thing diminished: but that the glery of his Godbead shall bee more manifested :

1 Cor.15.24

fested: so that as he is God, he shall from thenceforth, in all fulnesse, without all externall

th

te

te

t

V

meanes, rule all in all.

From this Tribunal feate, Christ shall arise, and with all his glorious Company of Elect Angels and Saints, he shall goe vp triumphanity in order & array, vnto the beauen of heavens with fuch a heauenly noise and Musicke: that now may that fong of Danid be truly verified, God is gone up with a triumph, the Lord with the found of the Trum. pets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to be exalted. And that Marriage fong of lobn; Let vs be glad andreioyce, and give honour to him: for the Marriage of the Lamb is come, and his Wsfe bath made her selfe readie, Allelniah; for the Lord God omnipotent raigneth.

Pfal.47.5,6. 5.

6.

The

he

all

e,

e

-

S

The third and last degree of the blessed state of a Regenerated Man after death, begins afterthe pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the bleffed estate
of a Regenerated Man, in
Heanen, after he hath receined his sentence of Absolution, before the Tribunal seat
of Christ, at the last Day of
Indgement.

Here my Meditation dazeleth, and my pen falleth out of my hand: the one being not able to conceine, nor the other to describe, that most excellent blisse, and eternal maight of glory (wherof all the afflistsons of this present life are not worthy) which all the Elect shall with the blessed Trunity enjoy, from that time that they shall bee received with Christ as ioynt

2 Cor.4.17. Rom.8.18.

Rom. 8.17.

ioynt heires, into that euerlasting Kingdome of 10y.

Notwithstanding, we may take a scantling thereof thus:

V

1

ſ

C

The Holy Scriptures fet forth (to our capacity) the glory of our eternall and heavenly life after death, in foure respects.

r. Of the Place.

2. Of the Obiect.

3. Of the Prerogatines of the Elect there.

4. Of the effects of those Prerogatines.

## 1. Of the place.

1 King.8. 2 Cor.11.

Pfal 19. 5. Mat.25. 10. The place is the a Heanen of beanens, or the b third Heanen, called Paradise: whither Christ (in his humane nature) ascended far aboue all visible Heanens. The Bridegroomes Chamber, which by the firmament, as by an azured curtaine spangled with glittering starres,

flerres, and glorious planets, is hid, that wee cannot behold it with these corruptible eyes of fleth. The Holy Choft (framing himselfe to our weakenes) describes the glory of that place, which no man can estimate, by fuch things as are most precious in the estimation of man: And therefore likeneth it to a great and a holy City, named the Heavenly Ierusalem: Where onely God, and his people, (who are (aned and written in the Lambes Booke) doe inhabite: all built of pure gold, like vnto cleere glaffe or Chrystall: the walles of lafter stone: the founda. tions of the walles with twelve manner of precious stones, having twelve gates, each built of one pearle: three gates towards each of the foure corners of the world: and at each gate an Angell, (as fo many Porters) that no vncleane thing should enter into it. It is foure-square, therefore perfect: the

Apoc.21.2, &c. Verse 24. & 27.

Verse 18. Verse 11. Vers. 19.20.

Verse 11. Verse 13. Verse 12.

Verfc 27.

Verfe 16.

the length, the breadth and height of it are equall, 12000. furlongs euerie way: therefore glorious and spacious. Thorow the middest of ber streetes ener runneth a pure River of the water of life, as cleere as Christall, therefore wholesome. And of either side the Riner, is the Tree of life, ener growing, which beares twelve manner of fruits, and gines fruite enerie moneth: therefore fruitfull. And

rich in posession, so comfortable for babitation. For there the King, is Christ: the Law, is loue: the honour, verity: the peace, felicity: the life, eternity. There is light without darknesse; mirth, without sadnesse; health, without sicknesse; wealth, without want; credit, without difgrace; beauty, with-

out

the leases of the Tree is bealth to the Nations: therefore healthie. There is therfore no place fo glorious by creation, fo beautifull with delectation, fo

Apo.21.1,2.

our blemish; ease without labour; riches without ruft; blefsednesse without misery; and emfolation that never knoweth end : How truely may we cry out (with David) of this Cimy Glorious things are poken of the Othow City of God: and yes all thefe things are spoken but scording to the weaknesse of our capacitie. For heaven execceech all this in glory fo farre as that no tong ue is able to expresse. nor hours of man to conceine the glory thereof: as witnesseth Paul who was in it, and faw it. Olet vs not then dose fo much vpon these woodden cottages and houles of monding clay, which are but the Tents of vngodlineffe; and habitations of finners! but let vs looke rather, and long for this Heanenly City, whose Heb. 1.10. builder and maker is GOD? which he ( who is not assumed to Hcb. 11.6. beecalled our God ) bash prepared for Us.

Pfal.87.3.

2 Cor. 12.4. I Cor.3.9.

bearings for

2. Of

12. Of the Obied.

The bliffefull and glorious object of all intellectual & reasonable creatures in Heauen, is the God bead, in Trinity of Person without which, there is neither iry, nor federity, but the very fulnesse of ioy consisteth in enjoying the same.

This Obiest wee shall enion

two wayes. ... at sit gross o

to By a Beatifical vision of God.

ate communion with this divine

nature.

The beatifical vision of God, is that onely, that can content the infinite mind of man. b For every thing tendeth to his center. GOD is the center of the foule: therefore (like Noahs Done) the cannot reft, nor joy, till the returne and enjoy him.

· Dife Dei beatifica fola eft fum. mum bonum noftrum. Aug.lib.de Trin cap. b Fecifinos domine ad te: inquie . tum igitur, eft cor no Strum, donec requiescat in te. Aug. Conf. lib. 1.cap.3, &c. Exo. 42.13.

Allthat God bestowed voon Meles, could not fatisfie his mittle , vileffe he might fee the word God Therfore the whole Church prayeth fo earnestly: God bee merciful onto vs , and blefe vi, and canfe bis face to him voon vs. When Pantonce had feene this bleffed fight; hee (euer after ) counted all the riches, and glory in the world (in respect of it ) to bee but dang: and all his life after was but a fighing out (cupie diffolat) I de . Phil.1.23. fice to be diffolised, and to bee with (brift. And Christ praied for all his Elect in his last prayer, that they might obtaine this bleffed vision ; Father, I will that shey which thou buft ginen mee , bee : (where?) enenwhere I am: (to tohn 17.24. what end?) that they may behold Exo. 24, 29. that my glory, &c. If Mofes face | Exo 33 13. did to thine, when he had been

with God but forty dayes, and feene but his backe parer How hall wee thine, when we thall

r

r

e

11

P[al.67.1. aud 80.1.

Phil.3 8, 11.

1 Cor.13. 12. 1 Cor.3.18. 2 Iohn 3.2. fee him face to face for ever? and know him as we are knowne, and as be is? Then shall the foule no longer be tearmed. Marab histornesse, but Naomi, beautifulnesse, for the Lord shall turne her short hitternesse, to eternall beauty and blessednesse, Ruth, 1.20.

The fecond meanes to enjoy this object is, by having an immunity, and an eternall communion with God in heaven. This wee have, first, by being (as members of Christ) vnited to his manhood; & by the manhood personally vnited to the Word wee are vnited to him as hee is God: and by his God-head to the whole Tringing. Reprobates at the left day shall fee God ( as a iust ludge) to punish them: but (for lack of this Communion) they shall have neyther grace with him, nor glory f om him. For want of this Communion, the Dinels (when they faw

149 Marke 5.7

faw Christ) cryed ont Quid nobutecum? What have wee to doe nith thee, O Sonne of the most

high God? But (by vertue of his Communion ) the penicent foute may boldly goe and fay viro

0

may boldly goe and lay vito Christ (as Rush vito Boaz) Spread O Christ, the wings of the

garment of thy mercy over thine bandmaide: for thou are my kinf-

may. This Communion GOD promised Abraham, when hee

gane him bimlelfe for his great seward. And Christ prayeth for

his whole Church to obtaine it.
This Communion Saint Paul
expresset in one word, taying:

w. Indeed, God is now all in all vnto vnto vs: but by meanes, and in a small measure. But in heaven,

food himselfe immediately sin function of measure, without all meanes) will bee vinto vs will the good things; that our soules

and bodies can with or defire, the himselfe will bee fatheridh,

H 3

and

Ruth 3.9.

Gen. 17.1.

Iohn 17.20,

i Cor,15.

Avima ani. me erit Deus, Bern. Non totel Summus re-Iumconditor in fe non ba. bere, quere. bus à fe conditis dedit: quemadmo. dum fol afris Hugo.J.4 de anima. cap. 15.

and ioy to our fendes : Life and bealeb to our bodies : beautie to our eges: muficke to our eares: beney to our monthes: persume to our nofthrills : meate to our bellies: light to our underfan. ding : consentment to our wils ; and delight to our hearts; and what can bee lacking, where God himselfe will be the foule of our faules? Yea, all the strength, wit, pleafures, vertues, colours, beauties, harmonie, and goodneffe, that are in men, beatts, fifhes, fowles, trees, hearbs, and all creatures, are nothing but sparkles of thosethings, which are in infinite perfettion in God! And in him we shal enjoy them in a farre more perfett and blef fed manner. Hee bimfelfe will then supply their vie: nay the bell creatures ( which feme vs now ) shall not have the honor to ferue vsthen, There will be wowerdenfihe Summe, mor of she Magne so him in shar City: for

Apocar.

23.

nore will there be any neede, or vie of any creature, when we shall enjoy the Creator him-felfe.

ro

:

nie

11

W.

d

e

of

,

s,

, d

t

1

When therefore we behold any thing that is excellent in any Creatures, let vs fay to our felues: How much more excellent is hee, who gave them this excellency to When we behold the wifedome of men, who overrole creatures Aronger than themselves yout-runne the Sun and Moone in discourse prelanbing many yeeres before, in whic courfe they shall be easing fed: let vs fay to our felues, how admirable is the Wifedome of God, who made men fo wife! When we confider the frength of Whales and Suphater the tempe it of Winder and terrour of Thunder; let vs fay to our sches, How frong, how mighty

how terrible is that God, that makes these mighty & searchill

Seneca de beneficifs, l. 2.sap.19.

Crez

Creatures! When wee take things that are delicately sweet, let vs say to our selues, O how sweet is that God, from whom all these creatures have receited this sweethest! When we behold the admirable colours which are in Flowers, and Birds, and the louely beautie of the men; let vs say. How faire is that God, that made these so faire!

And if our lining God hath thus provided vs to many excellent delights, for our passage thorow this Bestim, or valley of ceres; what are shole pleasures which her hath prepared for vs. when we shall enter into the Palace of our Masters, in 3 How shall our foules beet he've rapished that the love of further a God So glorious is the love of heavenly Saints. So a misble is the sight of our graciants our saints and a valent a gloss in the love Saints.

Iudges 1.7.

## The Practice of Piery.

triumph ouer Satan, World, and Reprobates: and fpiritnell Priests, to offer vnto God the spiniumil Sacrifice of Praise & Tanksglaing for cuermore. And therefore they are faid to weare Dobb Grownes and Robes Oh what a comfort is this to poore Barents, that have many Children L If they breed themay in the fearman Gody do be true Christians: then are they Parentsto fo many Kings Line S. Pane ( by Leftairs bus Their bodies shall shine as

the brightnesse of the Sun in the firmament : like the glorious Body of Christ, which shined brighter than the Sunne at noone when it appeared to Paul A glimple of which glorious brighenesse appeared in the bodies of Mojes and Elias,

transfigured with our Lord in the holy Monne y Therefore (faith the Apostle) it shall rise

a gloriona bady; yaz, a fairicant

Pct.2.5. Hcb. 3.5.

> Merch . S. A. lotta

Y. ST.d.

Mat. 13-43.

Phil. 3.21. AR. 12.6.

86. a. 18.

Luke 9.13. Marke 9.3. Apoc rico.

Cor. Wi 13,44 moss

botty, not in fabiliance, but in quality spreferred by spirituall heanes, and haning file and And agility about cond con dec cond Ob what an honour is it, hatour bodies (falling more iethan a carrion) should thus Thef. 4.1. arife in glory, like vincothe ba-

dy of the Sommen God! 4. Lastly, they (together withfall the holy Angels I shove keepe f without any labour to diffrast them )a perpetual Sabbath, to the glory, honour, and praise of the aye bleffed Triniplanthe cracking, redeembly, and fautifying of the Church! and for his power, wifedome, inflice, mercy, and goodnes, in the government of Heaven and bands on When show bearest a synete Confort of Muliches mediate how happy, thou halt bee, when (with the Quine of heavenly Angels and thou that fing a part that fpirituall Allelniah

on that exemal blased: Sabbath, where there shall be such various by of pleasures; and leatery soft ioyes; as neither denowing diddless reflect daing and and in docting parties? I solved use the said blood (normal and and a light of the said (normal a carrier).

Lad I

d. Of the field of the Pool of the Samingon of the Samingon of the Laftly, they (together wich bit bout high part of the President high part of the Presiden

tee mi foota ode oa of its line to diffraolds on other quesal Sabbath, to the sobolt shonour, and orafe of the aye bleffed Trim-

1 Cor. 1.10.
Aug. Soliloq.
cap.36.

Nibil notum in terra,nibil ignotum in cœlo. with a to perfect whom bedge, so farre as Creatures can possibly comprehend the Comprehend that by the Word, all greatures that by the Word were created to chiat we shall not need to learne (of the things which were made.) the knowledge of him by whom the knowledge of him by whom the chings were made? The skew lentes

but as a darke vale, drawne bewixt God and vs. bue when the vale (kall be drawne and the fact of the reface, and know him as wee are knowne.

We stall know the power of the Pale the wifedome of the Poly 1999 and the individue nature of the blesse of the Poly 1999 and the individue nature of the blessed Trimity. And is him we shall know, not only 1999 friends, (who dyed in that all for Charles) burals all the athfull that ever were for shall

i. Christeels the lewes, that her shall be advantage, and all the Prophets in the Ringdoon of God therefore we shall know them.

2. Adam in his innocepcie knew Em to bee bone of his bone and fight of a flet as the as he as a ked. Much more then that wee know our kinred,

I Cor.13.

11'
2'Cor. 3.16.
Res veræ
funt in müa
do trivifibili,
in mundo
vifibili oma
bræ rerum.

Herm.

Luke 16,23

Luke 13.28.

Cor. 62,

Generalist iumedistr diam. Epi. 8

The Pradice of Picage 148 when we shallawake perfected & glorified in the refurrection. 3. The Apostles knew Christ efter his refurrection, and the Sainte which role mith him , and appeared in the buly City + " 4. Peter, Lames, and Laba, Mat. 17: knew Alofer and Eliar in the transfiguration : how much more thall wee know one anot ther, when we shall be all gla-Triplet & sings I So Diese knew Assert in Abaabams bolome; much more Luke 16.23 thall the Blect know one win 6. Christ faith, that the twelve Apostles shall sit upon twelve Thrones, to judge (anthat Mat. 19,28. day) the 12. Imbes atheretors they shall be knowing and son-1 Cor.6.2, lequently the rest of the Saints. 2 Paul faiththatat that day 1 Cor.13. wee fiell know as wee are knowne Augustian God and Angultine ( out of Fralicamvi-Solses somfossesha Wiluam.Epi.6 on sinning per + 1934 184

inchislife, the faw her husband with external eyes: to in the life to come, thee thould know be heart, and what mere all his thoughts and imaginations. Then husbands and vines, looke to your actions and thoughts: Far all hall be mademanifelt one day.

See B. Con 4. See 13.

See a Cop 4.5.

The faithfull in the Old

Lettunent are faid to bee gathered to their Eathers there
fore the knowledge of our
triands remaines.

heriore knowledge, the ground thereof remaines in another

bee a declaration of the infiinformation of the infiinformation of the infiinformation of the infisecurity man according to his market, and if every mans market bee brought to light, much more the perture. And if wicked men shall account for cpery sale ward, much more shall

Gen.25.35. a King-12.

2 Cas. 13.8.

Rom. 3.5. Apoc. 3.13. Escl. 13.14. Rom. 3.16.

Mat. 1236.

bee

bes Students of this Uniner fit For all the light by which wee: know any thing in this World, isnothing but the very Badow of God. But when we shal know Godin heaven we hall in him. know the manner of the worke of the creation, the mysteries of theworke of our Redemption: yea, fo much knowledge as a destrie can possibly conceive and comprehend of the Creair and his workes. But whileft wee are inthis life, wee may Cly with Job; How little a porimhelwe mee of bine? And afe! fare our felues with Syracides that, There are bid yet greater | Eccl. 42.32. things then thefe bee, and that we have feene but a few of Gods beffer beauty, glory, and ashow miz li They shall love God with apenfett, and abfolure lone, 1 as possibly a creature can do. The manner of louing GOD, is I Cor, 13. to lone him for himfelfe : the meafare, is to love him without measure.

Lumen umbra Dei, & Deus eft tumen luminis, Plato. Poli.6.

12.

i

menformer For in this life (howing God but in part : but when the
lieft in heanen shal fully know
God, then they will perfectly
love God. And for the infinite
canses of love (which they shall
know to bee in him) they shall
be infinitely ranished with the
love of him.

Pfal.16.11. Pfal.36.8.

32 They shall bee filled with all manner of divine pleafures. At thy right hand (faith David) there are pleasures for enermore, Tea shey Bal drinke ( faith hee ) out of the River of place force, For affoone as the foule is admitted into the allual fruition of the beatificall essence of God: she hath all the goodneffe, beauty, glory, and perfection of all creatures ( in all the world) united together, and at once presented vnto her in the light of God of fany be in lone, cherethey shalinioy that which is more amiable: it any delight

mediane.

SC

10

W

y

e

H

e

-

infaireness, the faireft beautie is but a dasty shadow to that: he that delights in pleasures, shall there finde infinite varieties, without either interruption of priefe, or diffraction of paine : hee that loueth Honow, shall there enioy it, without the difgrace of cankered enuy: he that loueth treasure, shall there posfeffe it, and never be beguiled of it. There they shall have knowledge voide of all ignorance: health, that no fickne fle fhalimpaire:and life that no death can determine. In a word, look how fare this wide world furpaffeth for light, pleafures, & comfort, thedarke and narrow wombe. wherein thou wast conceived a childe: fo much doth the World Marwexceede in loyes, folace, and confolation, this present world. How bappy then shall we bee, when this life is changed, and we thit her translated? 16:4 They shall be seplenish-

ed

Pfal. 16.11.

thed with an unspeakeable toy. In thy presence (faith David) is the fulnesse of ioy. And this toy shall arise, chiefly from the vision of God; and partly from the sight of the holy Angels, and blessed soules of just and perfect men who are in blisse and glory with him.

Hcb. 12.24.

1 Kin. 1.40.

Luke 1.44.

Iohn 17.23.

Burefpecially from the bliffull fight of lefus the Mediateur of the New Testament, our Emmanuel, God made man. His fight will be thechiefe cause of our bliffe and ioy. If the I/raslites in Jernfalem, fo flowered for ios, where the varib rang agains; to fee Salomon crowned; how shall the Elect reloyce in Heaven, to fee Christ (the true Sa tomon ) adorned with Glory? If John Baptificat his prefence diet leape in his mothers wombe for ion how shall wee exult for ioy, when he will be, not onely with vs, but in vs in Heanen 1f the Wife men reloiced to great-

ly to finde him, a Babe lying in Mat. 2. 10. manger:how great that the loy of the Eled be to fee him fit (as a King) in his celeftial Throne? If Simeon was fo glad to fee him an infant in the Temple, pre- Luke 2.18. fented by the hands of the Priest; how great shall our joy bee to fee him a King, ruling all thingsat the right hand of bis Father ? If Iofeph & Mary were lo joyfull to finde him in the middest of the Doctors, in the temple:how glad shal our soules bee, to see him sitting as Lord among Angels in heaven? This is that ioy of our Master, which (asthe Apostle faith ) the eye hath not seeme, the eare hath not beard nor the heart of man can coceine: which because it cannot enterinto vs, we shall enter it.

i-he d

6

5. Laftly, they shall enion this bliffefull & glorious effate for enermore. Therefore ! it is tearmed enerlasting life: and Christ fairh, that our soy fall Iohn 16.22.

Luke 2.16. Facilius die cere poffumus quid ibi non fit quam quid ibi fit. Aug.de Sym. lib. 3. I Cor.2.9. Mat.25.81.

Hca.1.3.

no man sake from vs. All other ioyes (bee they never fo great) haue an end. Affairm Feaft lafled an hundred and eightie dayes: but hee, and it, and all his loyes are gone. For mortall man tobee affamed to heavenly glery, to bee affociated to Angels, to bee fariated with all delights and loyes, but for a time ) were much; but to enjoy them for ener, without intermission of end, who can heare it, and not admireit! who can muse of it, and not bee amazed at it. All the Saints of Christ(as foone as they felt once but a true tast of these eternall ioyes) counted all the riches and pleafures of this life to be but a loffe and dung, in respect of that.

a Phil.3.8.

Jures of this life to be but a loss and dung, in respect of that. And therefore (with uncessant prayers, fasting, almes-deedes, teares, faith and good life) they abouted to ascertaine themselues of this eternal life: and (for the love thereof) they

f Ad. 2.45.

willingly cyther fold, or parnd with all their earthly goods

27

L

ė

11

n

y

their cowe contagnation in Christ calleth all Christians Merchants, Luke a 9 and eternallifo, a precious pearle, which awife Merchant will purchase, though it cold him abshas be bale a chore a chore state Makender hearingthe re- Plutar. A.

port of the great riches of the poth, Regum. Esserne countrey, divided forthwith among his Captains and fouldiers, all his Kingdome of Macedonia: Hephaftion, asking him what hee meant in fo

doing? Alexander answered, that he preferreth the riches of India (wherof he hoped fhort-

ly to be Mester) before all that. his Father Philip letchim in Macedonia. And should not Christians then prefer the eternall riches of heaven, fo greatly

renewned, ( which they shall enioyere long) before the corruptible trail of the earth,

which

How much better doth Peter

woo

n

4

fe

be

at which to

Ü

y

Ē

n

now thinke it to be in Heanen it selfe? Christ (a little before his death) prayeth his Father to receive him into that excellent glory. And the Apostle witnesseth, that (k for the ioy which was set before him) hee indured the Crosse, and despised the shame. If a man did but once see those ioyes (if it were possible) hee would endure an hundred deaths.

day.
Saint Augustine saith, that he would bee content to endure the torments of Hell, to gaine this ioy, rather then to lose it. Ignatius (Panls Scholler) beeing threatned (as hee was going to

to enjoy that happinesse but one

suffer) with the cruelty of torments, answered with great courage of Faith: Fire, Gallowes, Beasts, Breaking of my bones, quartering of my members, crashing of my bodie, all the torments of the Dinest together, let them come upon mee, so I may en-

i loh.17.5.

k Heb.12.2.

Serm.31. de Sanctis.

Hier. in Catalogo.
Iren. lib.5.
cons. Valent

ion

Euseb lib.

dome. The like constancy shewed Policarpe, who could not by any terrours of any kinde of death, be moued to deny Christ in the least measure. With the like resolution answered Basil his perfecutors, when they would terrise him with death; I mill never (saith he) feare death, which can doe no more then restore me to him that made mee. If Ruth left her owne Countrey.

Nazian.de vita Basil.

Ruth 1 1.26.

fore me to him that made mee. If Ruth left her owne Countrey, and followed Naomi her mother in law, to goe and dwell with her in the land of Canaan, which was but a type of Heauen (onely vpon the fame which the heard of the God of Israel) (though she had no promise of any portion therin) how shouldest theu follow thy Holy Mother the Church, to goe vnto Christ into the heavenly Canaan; wherein God hath ginen theean eternall inheritance, affured by an holy Couenant, made

w-

by

rist

the

Ba-

ney

th;

th.

re-

If

y,

30-

eli

an,

ea-

ich el) of

ul-

10-

nto 12-

en u-

de

in the Word of God; figned with theblood of his Son: and fealed with his Spirit and Sacraments? This shall be thine eternall happine fe in the Kingdome of heauen, where thy life shall bee a Communion with the bleffed Trinity; thy ioy the presence of the Lambe; thy exercise, finging; thy ditty, Alleluiah; thy Conforts, Saints and Angels; where youth flourisheth, that neuer waxeth old; Beantie lafleth, that neuer faileth; lone aboundeth, that neuer cooleth; health continueth, that never flacketh; and life remaineth, that neuer endeth.

Meditations directing a Christian how to apply to himselfe without delay, the foresaid knowledge of God, and himselfe.

Thou feest therefore, O man, how wretched and cursed thy state is, by corruption

tion of Nature, without Christ: in fo much that whereas the Scriptures doe liken wicked men vnto Lyons, Beares, Bulls, Horfes, Dogges, and fuch like fauage creatures in their lives: It is certaine, that the condition of an unregenerated man, is in his death more vile then a Dogge, or the filthielt creature in the world. For the Beast (beeing but made for mans vie) when hee dresh, endechall his miseries with his death. But man (endued with a reasonable, and an Immortall Soule, made after Gods Image, to ferue God) when he ends the miseries of this life, must account for all his misdeeds; and begin to endure those miseries that never thall know end. No creature but man, is lyable to yeeld (at his death) an account for hislife. The bruit creatures not having reason, shall not bee required to make an account for for their deeds: and good Angels, though they have reason, yet shall they yeeld no account, because they have no sinne. And as for euill Angels, they are without all hope, already condemned: so that they need not make any surther accounts.

Man onely in his death must bee Gods Accountant for his life.

r

a

1

S

0

S

On the other fide, thou feeft (0 Man) how happy and bleffed thy estate is, being truely reconciled vnto God in Christ, in that (through the restauration of Gods Image, and thy restitution into thy Soueraigntie ouer other creatures) thou art in this life little inferiour to the Angels; and shalt be in the life to come, equall to the Angels: Yea, (in respect of thy Nature, exalted, by a personall union, to the Sonne of God, and by him, to the glorie of the Trinitie ) (uperiour of the Angels: a Fellow-Brother with Angels,

Angels, in spirituall grace, and

enerlasting glory.

Thou hast seene how glorious and perfect God is, and how that all thy chiefe bliffe and happinesse consisteth in hauing an eternall communion

with his Maiesty.

Now therefore (Oimpenitent finner ) in the bowels of Christ lesus I intreat thee; nay, I coniure thee, as thou tendrest thine owne faluation, feriously to consider with me, how false, how vaine, how vile are those things, which still retaine, and chaine thee in this wretched and cursed estate, wherein thou liueft: and doe hinder thee from the fauour of God, and the hope of eternall Life and happineffe.

Medi-

Meditations on the hinderances, which keepe backe a sinner from the Practice of Piety.

T Hose binderances are chiefly seuen.

1. An ignorant mistake of the true meaning of certaine places of the Holy Scripture, and some other chiefe grounds of Christian Religion.

The Scripture mistaken, are these:

t

y

ċ

d

d

u

e

C

i-

what time soener a sinner repenteth him of his sinne, I will blot out all, &c. Hence the carnall Christian gathereth: That hee may repent when hee will. It is true, when soener a sinner doth repent, God will forgine; but the Text saith not, that a sinner may repent when soener he wil; but when God will gine him grace. Many (saith the Scripture) when they would have re-

T 4

pented

Heb.12. 17. Luk. 13.24, 27. pented, were resected; and could not repent, though they fought it carefully with teares. What comfort yeelds this Text to thee who hast not repented, nor knowest whether thou shalt have grace to repent hereaster?

2. Math. 11.26. Come unto mee, all you that labour and are beanie laden, and I will give you reft. Hence the lewdest man collects, that hee may come vinto Christ when he lift. But he must know, that no man ener comes to Christ, but he, who (as Peter saith) Having knowne the way of righteon/nesse, bath escaped the polintions of the world, through the knowledge of our Lord and Sautour Iesus Christ. To come vnto Christ, is to repent and beleene. Andthis no man can doc. except his heavenly Father drawesh him by his grace.

Ifa.1.18. Ioh.6.35. Ioh.6.44.

2 Pet.2. 20,

3. Rom. 8. 1. There is no condemnation to them which are in Christ Iesus. True; but they

arc

are such, who walke not after the flest, (as thou doest) but after the Spirit, which thou diddest neuer yet resolue to doe.

it

1-

e

r

lt

. ?

to

re

H

n

0

t

world.

4. 1 Tim. 1.15. Christ lefes came into the World to fame finners, &c. True: But such finners, who like Paul are converred from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of Tit.2.71,12. God which bringeth saluation vnto all men, teacheth vs, that denying ungodine (e and worldly lufts, wee sbould line soberly, righteoxfly and godly in this present

5. Prou. 25. 26. A inst man falleth seuen times in a day, and rifeth, &c. (In a day) is not in the Text: Which meanes not falling into fin, but falling into trouble, which his malicious enemie plots against the iust: and from which God delivers him Pfal. 34.14. And though it meant falling in and rifing out of finne; what is this

this to thee; whose falls all men may see euery day: but neither God, nor man, can at any time see thy rising againe by repentance.

5. Ifa. 64. 6. All our righteon ne Be are as filthie rags. Hence the carnall Christian gathers, That seeing the best workes of the best Saints are no better; then his are good enough; and therefore hee needs not much grieue, that his denotions are so imperfect. But Haiah meanes not in this place, the righteous workes of the Regemerate: as, feruent prayers in the name of God: charitable almes from the bowels of mercy: fuffering in the Gospels defence, the spoile of goods, and spilling of blood:and fuch works, which Paul cals the fraites of the fpirit; But the Prophet making an humble confession in the name of the Iewish Church, when thee had fallen from God to Idolatry, acknowledgeth, that whilest

Gal. 9. 22.

whilest they were by their filthy fins separated from God, as Lepers are by their infected fores, and polluted cloathes, from men ; their chiefest righteoninese could not bee but abominable in his fight. And though our best workes (compared with Christs righteousnesse) are no better then vncleane ragges: yet in Gods acceptation for Christs fake, they are called a white rayment, yea, b pure fine linnen and shining, farre vnlike thy c Leopards spots, and filthy garments.

7. Iam. 3.2. In many things we finne all. True, but Gods children finne not in all things, as thou doest; without either bridling their lusts; or mortifying their corruptions. And though the reliques of sinne remaine in the dearest children of God; that they had need daily to cry, Our Father which art in Heauen, forgine vs our tres-

Apoc.3. 8.
Apo. 19. 8.
cler.1 & 23.
Zeph.3.4.

cGal.r. 15. Rom.5.8. Ioh.9.31.

paffes : Yet in the New Testament, none are properly called Sinners, but the unregenerate; but the Regenerate, in respect of their zcalous endeauour, to

I Ioh. 2.9. 1 loh. 5. 18.

ferue God in vnfained holines, are cuery where called Saints. In fo much that Sain: John faith, that whosoener is borne of God, finneth not; that is, liveth not in wilfull filthineffe ; fuffering finne to raigne in him, as thou doest. Deceine not thy selfe with the name of a Chrifian: who foeuer liveth in any customary grosse, fin, he liveth not inthe stare of Grace. Let therefore (faith Paul) enerie one that

2 Tim.2.19.

nameth the name of Christ, depart from iniquitie. The Regenerate sinne, but vpon frailtie: they

repent, and God doth pardon;

therefore they finne not to death. 1 Joh. 5. 16. The Reprobate sinne maliciously,

finfully, and delight therein: fo that by their good will, fin will leaue them, before they will

leaue

leaue it. They will not repent, and God will not pardon. Therfore their fins are mortall, (faith Saint Iohn) or rather immortall, as faith Saint Paul, Rom. 2.5. It is no excuse therefore to say. We are all Sinners. True Christians (thou seest) are all Saints.

8. Luk. 23.43. The thiefe conuerted at the last gaspe, was receiued to Paradile. What then? If I may have time but to fay, when I am dying , Lord , baue mercy upon mee: I shall likewise bee faued. But what if thou shalt not? And yet manie in Mat.7.22,23 that day shall fay, Lord, Lord, and the Lord will not know them. The thiefe was faued, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore, left trusting to late Repentance at thy last end on earth, thou be not driven to repent too late without end in hell.

9. I John 1. The blond of Ie-(us

Ibid.

fus Christ cleanseth vs from all sinne. And I lohn. 2.1. If any man sinne, wee have an Advocate with the Father, Iesus Christ the righteous, &c. Oh comfortable! But heare what S. lohn saith in the same place: My little children, these things write I vnto you, that ye sin not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5.20. Where sinne aboundeth, Grace did abound much more. Oh sweet! But heare what Paul addeth: What skall wee say then? shall wee continue in sinne, that grace may abound? God forbid, How shall we that are dead to sinne, line any longer therein? Rem. 6. 1, 2. This place teacheth-vs not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The

The grounds of Religion miltaken are:

n

e

1. From the Doctrine of lu-Refication by faith onely, a carnall Christian gathereth; That good workes are not necessarie. He commends others, that doe good workes; but he perswades himselfe, that he shall be saued by his Faith, without doing any such matter. But hee should know, that though good works are not necessary to Instification: yet they are necessary to Saluation: for me are Gods morkmanship, created in Christ lesus unto good workes, which God hath predestinated that wee Chould walke in them. Who foeuer therefore (in yeeres of discretion) bringeth not forth good works after he is called, he cannot be faued: neuer was he euer predestinated to life eternall. Therfore the Scripture faith, Christ will remard enerie man according to bis morkes. Christ refpects

Eph.2.70.

Fulk. Rhem. Test. Annot. in Eph 2.12.

Rom.2 6. 2 Cor.9.6. Apoc.22.12

which worketh by lone; And but in the act of Instification, that

Faith which onely instifieth, is

f neuer only, but euer accompa-

nied with good workes: as the

Tree with his fruits, the Sunne

with

· Gal.5.6.

181

Apoc.2. 3.

a Math.25.

cRom. 2.8.

Fides fula non est fola: Fides Cola inflificat, vt oculus folis videt .-

with his light, the Fire, with his beare, and Water with his moyfure. And the faith which doth
not instifie her selfe by good
workes before men, is but fa
dead faith, which will neuer instifie a mans soule before God.
But a instifying faith s purifieth
the heart, and h fantifieth the
whole man throughout.

II. From the doctrine of Gods eternall i Predestination, and vnchangeable Decree, hee gathereth that if hee bee predestinated to bee saued, hee cannot but bee saued: if to bee dammed, no meanes can doe any good. Thereforeall workes of Piety are but in vaine. But he should learne, that God hath predestinated to the meanes, as well as to the end. Whom therfore God hath predestinated to bee saued, which is the k end, he hath likewise predestinated to bee first called, instified, and made conformable to the Image of his Sonne, which

flam. 2. 26.

Act. 15. 9. h Act. 16.18. 1 Thef. 5.23.

<sup>1</sup> Mat.25.34 Eph. 1.4. Eccl. 3.24.

k1 Pet.1.16

is

cRom.8.
29.30.
Ioh.15.16.
d 1 Pct. 1.2.
Noli te in
Deo primum
quærere, sed
in Christo,in
quo si te per
fidem inueneris, certus
esto, te esse
electum.

in the emeanes. And they (faith d Peter) who are elect unto falnation, are also elect unto the Sanctification of the Spirit. If therefore vponthy calling, thou conformest thy selfe to the Wordand Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving finne, and living a godly life: then affure thy felfe, that thou art one of those, who are infallibly predestinated to everlasting saluation. If otherwise, blame not Gods Predestination, but thine owne finne and rebellion. Doe thou but returne vnto God, and God will gracioully receive thee, as the Father did the prodigall Sonne; and by thy conversion, it shall appeare, both to Angels, and f men; that thou diddest belong to his Election. If thou wilt not, why should God saue

c Luk. 15.10 f Verse 24.

thee ?

III. When a carnall Chri-

be

If

מכ

ne

ıy

d

n

y

at

C

r-

11

d

stian heares, that man hath not free-will unto good, hee looseth the reines to his owne corrupt will: as though it lay not in him to bridle, or to subdue it: Implicitely making God the Author of fin, in fuffering man torun into this necessitie. But hee should know, that God gaue Adam free-will, to stand in his "integrity, if he would: but man abusing his free-will, lost both himselfe and it. Since the Fall, Man, in his state of corruption, hath free-will to euill, but not to good: for, in this state, b we are not (saith the Apostle) sufficient to thinke a good thought. And God is not bound to restore vs, what we lost fo wretchedly, and make no more care to recouer againe. But, as soone as a man is regenerated, the Grace of God freeth his will unto good, so that hee doth all the good things hee doth, with a Free-will: for so the Apoftle

\* Magnas bomo liberi arbitryvires, cum comdereturaccepit, sed eas peccando amist. Aug. de fbir. & lit.c.3. Eccl.7. 29. Eccl. 15. 14. Homo malè utens libero Suo arbitrio, & Set liberum (uum arbitrium. perdidit. Aug.Ench. ad Lau.c.30. b 2 Cor.3. 5. Per lapsum arbitri libertasin naturalibus manca, in Supernaturalibus amissa est, donec gratia restituatur.

cPhil.2.12,

Acti agimus
The will is
paffiue, in
receiuing
the first
grace:afterward
actiue in all
goodnesse.
d. Cor.7.1.
c Ioh.8.36.
Liberum arbitrium, non
nisi gratia

Dei efficitur

libera. Aug.

f 2 Cor.3.17

Voluntas
humana non
libertate
gratiam consequitur,
sed gratia
libertatem.
Aug.de grat

ftle faith, that God of his owne good pleasure, worketh both the will and the deed in vs. wee (as the Apostle expoundeth) d cleanse our selues from all filthinesse of the flesh and Spirit, and finish our lantification in the feare of God. And in this state, every time Christian hath free-will; and as he increaseth in grace, so doth his will in freedome: for emben the Sonne shall make vs free, then Ball wee bee free indeede: and, Where the Spirit of the Lord is, there is libertie: for the Holy Spirit drawes their minds, not by Coastion, but by the Cords of Loue, Cant. 1.4. by illuminating their minds, to know the truth; by changing their hearts, to lone the knowne truth; and by enabling every one of them (according to the measure of grace which he hath received) to doe the good which he loueth. But thou wilt not vse the freedome of thy will, so farre as God hath freed freed it: for thou doest many times wilfully (against Gods Law, to the hazzard of thy toule) that which if the Kings Law forbad (vinder the penaity of death, or losse of thy worldly state) thou wouldest not doe Make not therefore thy want of free-will vinto God, to bee so much the cause of thy sin, as thy want of a louing heart to serue thy heavenly Father.

e

f

r

1.

e

S

h

n

75

3

y

ie

1-

e

e

it

e

di

IV. When the naturall man heares, that no man (fince the fall) is able to fulfill the Law of God, and to keepe all his Commandements: Hee boldly pre-Sumesto sin as others doe: hee contents himselfe with a few good thoughts: and if hee be not altogether as bad as the worst, he concludes, that hee is as truely regenerate as the best. And euery voluntary refufall of doing good, or withstanding euill, hee counts the impossioility of the Law. But hee should learne

learne, that though (fince the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law: yet euery true Christian, as foone as hee is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in absolute perfection. Thus (with Danid) they & apply their hearts to fulfill Gods Commandements, alwayes unto the end. And then the h Spirit of grace, which was promifed to be more abundantly powred forth under the Gospel, helpeth them in their good endeauours, and affifteth them, to doe what hee commands them to doe. And in fo doing, God accepteth their i good will and endeauour, in stead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for vs, what soeuer wanteth in our obedience. And in this re-1 Ich. 5. 5. spect S. John faith, that & Gods Com

g Pf.119.112

h loel.2. 28, 29. Zac. 13. 10. Quod inbet, inuat, Aug.

12 Cor.8.12

0

r

Commandements are not burthenous. And Saint Paul faith, I Phil.4.14. am able to doe all things, through the helpe of him that strengtheneth mee. And Zachary and Elizabethare faid fro malke in all the f Luk. 1.16. Commandements of the Lord, without reproofe. Heereupon Christ commends to his Dif- tloh.15. 10. ciples, the care of keeping bis Commandements, as the true! testimony of our lone vnto him. So farre therefore doth a manloue Christ, as he makes conscience to walke in his Commandements: and the more vnto Christ is our love, the leffe wil our paines seeme in keeping his Lam. The Lawes curse (which under the Old Testament was so terrible) is vnder the New, (by thy death of Christ) abolished to the regenerate. The rigor which made it fo vnpoffible to our nature before, is now to the New-borne, so mollified by the Spirit, that it seems facill and

and easie. The Apostles indeed pressed on the unconnerted Iewes and Gentiles, the impofsibilitie of keeping the Law, by ability of nature corrupted. But when they have to doe with regenerated Christians, they require to the Law (which is the rule of righteousnesse) true hobedience in word and deede: the i mortifying of their members, the k crucifying of the flesh, with the affections and lusts thereof: resurrection to newnesse of life: m walking in the Spirit, nouercomming of the world by faith, fo that though no man can fay as Christ, o Which of you can rebuke mee of finne? yet cuery regenerated Christian can say of himselfe, Which of you can rebuke mee of beeing an Adulterer, Whoore-monger, Swearer, Drunkard, Thiefe, Vsurer, Oppresor, Proud, Malicious, conetons, a Projaner of the hely Sab-

bath, a Lyer, a neglecter of Gods

h Rom. 15.

Col. 3 5. k Gal. 5. 24.

Rom.6.12,

Rom.6.4,5

Rom.8.11. m Gal.5. 25.

n I loh.4.3.

· Ioh.8.46.

publike service, and such like groffe finnes? else ho is no true Christian. When a man casts off the confeience of being ruled by Gods Lam, then God P gines him ouer to be led by his owne lusts, the furest signe of a reprobate feufe. Thus the law, which fince the Fall, no man by his owne natural ability cau fulfill, is fulfilled in truth of every regenerated Christian, through the Gracious affiltance of 9 Christs Holy Spirit. And this Spirit, God will give to every Christian, that will pray for it, and encline hisheart to keepe his Lawes.

e

-

f

-

7-

-

ds

When the virregenerated man hearesthat God delighteth more in the inward mind, than in the author of man: Then hee tayneth with himselfe, that all entward renerence, and profession is but either superstitious or superstuous. Hence it is that hee seldome kneelerh in the Church: this he putson gid.

P Rom. I.

q Rom.8.9, &c.
Augustinus optat vt Pe-lagius agnoscat, posse regem prastari per gratiam Christin, & pacem
fore edicit.
Luk. 1.12
Deus magis
delectatur
affectu quam
effectu.

his Hat in finging of Pfalmes; and the publike Pragers: which the prophane Varlet would not offer to doe in the prefence of a Prince, or a Noble man. And so that he keepe his mind vnto God, he thinkes he may falbion himselfe in other things to the World. Hee dinides his thoughts, and gines fo much to God, and so much to his owne luft : yea, hee will divide with God the Sabbath, and will give him almost the one halfe . and spend the other wholly in his owne pleasures. But know, O carnall Man, that Almighty GOD will not be ferued by halfes, because he hath created and redeemed the whole Man. And as God deteffs the fernice of the outward Man, without the inward heart, as Hypotrifie: so hee counts the inward feruice without all external reuerence, to be meere prophanenes hee requireth both in his wor! ship.

thip. In prayer therefore bow thy buses in witnesse of thy humiliation: lift up thine eyes, and thy hands, in testimony of thy Considence: hang downe thy head, and smite thy brest, in token of thy Commission; but especially call upon God with a sincere heart: serue him boly, serue him wholly, serue him one-ly, for God, and the Prince of this world, are two contrary Masters; and therefore no man can possibly serue both.

0

d

0

C

h

d

is

0

ty

y

d

W.

de

ut

F:

r-

6-

63

ناع

Christian holds the Hearing of the Gospell preached, to bee but an indifferent matter, which he may vie, or not vie at his pleafure: but who so ever thou art that wilt be affured in thy heart that thou art one of Christs E-lest sheepe: thou must make a special care and conscience (if possibly thou canst) to heare Gods word preached: For, first, the preaching of the Gospel is

Mat. 6.24.

which

es

to

he

d.

er

ry

re

t,

e-

ee

of

be

(e

ng

rd

h

le

en

p-

of

ot

P

nt

is

h

h

ut

Swhich we cannot please God.

If the hearing of Christs voice be the chiefe marke of Christs dest sheepe, and of the Bride-

groomes friend: then must it be a searefull marke of a Reprobate Goat, eyther to neglector

onsemme to heare the preachings of the Gospel. Let no man thinke this Position soolish; for

it pleaseth God to fane them which believe. Their estate is

therefore fearefull, who line in peace, without caring for the preaching of the Gospel. Can

men look for Gods mercy, and despise his means? The (faith Christ of the Preachers of his

Gospel) That despiseth you, depiseth mee- " Hee that is of God, heareth Gods Word; ye therefore

heareth Gods Word; ye therefore heare them not, because yee are not of God. Had not the o Ifraclites heard Phineas message.

they had neuer wept. Had not the Baptist preached, the

K 3 Iewes

8 Heb. 11.6.

<sup>h</sup> Ioh, 10.27 <sup>i</sup> Iohn 3.29. <sup>k</sup> Heb.2.3. Iohn 8.47,

1 Cor. 1,21

m Luke 20.

26.

n Iohn 3.57

o Judg. 2.1.

P Luk. 7.32, 33. Act. 1.35. Iewes had neuer monried. Had not they, who crucified Christ, heard Peters Sermon, their hearts had neuer beene pricked. Had not the Nininites heard Ionas preaching, they had neuer repensed; and if thou wilt hear beare and repent, thou shalt neuer be saued.

rionas 3.5.

e3.5. 1

VII. The opinion, that the Sacramentsare but bares Signes and Scales of Gods promise and grace unto us, doth not alittle hinder Piery; whereas, indeede, they are Seales, as well of our fernice and obedience vnto God: which seruice, if we performe not ynto him, the Sacraments feale no grace vnto vs: But if we receive them vpon the resolution, to be his faithfull and penitent Seruants, then the Sacraments do not onely fignific and offer, but also feale and exhibite indeede the inward spirituall grace, which they outwardly promise and represent. And to this

thisend Baptisme is called the u wouthing of Regeneration , and "Tit.3.5. renewing of the Holy Ghoft, and the Lords Supper, z The Com- 21 Cor. 10. munion of the Body and Blood of Christ. Were this truth beleeued, the holy Sacrament of the Linds Supper would bee oftner, and with greater renerence reces-

.

e

23

d

t

B

e

VIII. The last, and not the least blocke, whereat Piery ftumbleth in the courfe of Religion, is, by adorning Vices with the names of Verines: as to call drunken caronfing, Drinking of Healths; spilling innocent blood, Valour; Glattony, Hofpitalitie; Conetoninese, Thriftines: Whoredome, louing a Mistreffe; Simonie, Gratuitie; Pride, Gracetulneffe; Difembling, Complement; Children of Belial, good fallowers; Wrath, hastines; ribauldry, Mirth. So on the other fide, to call Sobriety in words and actions, Hypocrifie: derent. Alme [-K 4

16.

Almesdeeds, vasn-glory: Denotion, superstition: Zeale in religion, Puritanismo: Humility, crouching: scruples of Conscience, precisenes, &c. and whiles thus we call Enill, good; and Good, enil; true Piety is much hindered in her progresse. And thus much of the I. hinderance of Piety, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

The second hinderance of Pietie.

2. The enill examples of great persons. The Practice of whose prophane lives they prefer for their imitation, before the precepts of Gods Holy Word. So that when they see the greatest men in the State, and many chiefe Gentlemen in their Countrey, to make neither care nor conscience to heare Sermons, to receive the Communion, nor to fructiste the Lords Sabbath, &c., But to be Swearers, Adulterers.

.

.

e

n

yod

serers Carowfers Oppreffors &c. Then they thinke, that the vfing of those holy Ordinances, are not matters of fo great moment: for if they were; fuch great and wife men would not let folittle by them. Hereupon they thinke, that Religion is not a matter of necessity. And therefore where they should (like Christians) rowe against the streame of impiety toward Heaven, they fuffer themselves to bee carried with the multitude, downe-right to Hell, thinking it impossible, that God will fuffer fo many to bee dam-Whereas if the god of this world had not blinded the eyes of their minds: the holy Scriptures would teach them, that a Not many wife men after the flet, not many mighty, not many noble, are called, &c. but that for the most part, the b poore receine the Cofpell, and that c few rich men shall bee saued:

K 5

\*1 Cor.1.

blohn 11.5.

Matth, 19.

23,24.

And

d Matth.22.

Apoc.9.15, 16,&c.

Potentes potenter cruciabuntur.Sap And, That homfoener many are called, yet the chosen are but fem. Neyther did the d multitude euer faue any from damnation. As God bath advanced men in greatnesse aboue others: fo doth God expect that they in Religion in Presy, should goe before others: otherwife, greatnes abused ( in the time of their Stewardsbip) shall turne to their greater condemnation, in the day of their accounts. At what time finfull great and mightie men, as well as the poorest flanes, and bondmen, shall wish, that the Rockes and Mountaines shall fall open them, and bide them from the presence of the Indge, and from his inst deferned wrath. It will prooue but a miserable folace, to have a great company of great men partakers with thee of thine eternall torments. The multitude of finners doth not extenuate, but aggrapate finne . as in Sodom. Better it is there-

therefore with a few to bee faued in the Arke, than with the whole World, to bee drowned in the Flood. Walke with the few godly, in the Scriptures narrow Math. 7.31. but to Heaven: but crowd not with the godleffe multimde, in Exod. 23.2. the broad may to hell. Let not the examples of irreligious great men hinder thy repentances for their greatnesse cannotatthat Day exemptthemselves from their owne most grieuous punishments.

The third hinderance of

A. The long escaping of deserned punishment in this life. Becanfo sentence (faith Salomon) Eccles 8.11. is not speedsly executed against an enill worker, therefore the hearts of the Children of men are fully fet in them to desenill, not knowing that the bountifulnesse of God a leadeth them to repentauce. But when his patience is abused, & mans sins are ripened:

5 Rom. 3.4. 2 Pet 3.10.

his.

t Sam.3.11. Exec.39.8. his Instice will at once bath be gin, and make an end of the finner: and hee will recompence the slownesse of his delay, with the grienonsnesse of his punish. ment. Though they were fuffered to run on the skore al the daies of their lifesyet they shall be sure to pay the vtmost Farthing, at the day of their death. And whilft they suppose themselves to bee free from judgement; they are already finiteen with the heaviest of GODS Iudgements; i a heart that can not repent. The Stone in the reines or bladder, is a grieuous paine that kills many a mans body : but there is no difeafe to the stone in the heart, whereof k Nabat died, and killed millions of foules. They refuse the tryall of Christ and his Crosses but they are foned by helis Ex-

duerano nív napřim. Cor pænitere nesciam.

i Rom. 1.5.

k2 Sa.25.17

Because many Nobles and gentlemen, are not smitten with

prefens

h

e li

.

n

S

5

f

present Indgement, for their ontragious Swearing, Adultery, Drunkenne Je, Oppression, Prophaning of the Sabbath, and difgrace full neglect of Gods Worhip and Service: they beginto doubt of divine Promidence and Infice. Both which two Eyes, they would as willingly put out in God, as the Philistims bored out the Eyes of Samfon. It is greatly therefore to be feared; lest they will pronoke the Lord to cry out against them, as Samfon against the Philistims: By neglecting the Law, and walking after their owne hearts, they put out (as much asinthem lyeth) the eyes of my Providence and Instice. Leade mee therefore to thefe chiefe Pillars, whereuponthe Realme flandeth: that I may pull the Realme upon their beads, and be at once avenged on them for my two eyes. Let not Gods patience hinder thy repentance;

Iud, 16.21.

Iud. 26.16.

out because hee is so patient, therefore doe thou the rather repent.

fo

it

The fourth binderance of Piety.

4. The Presumption of Gods mercy. Ecr when men are justly convinced of their fins, forthwith they betake themselves to this Shield. Christ is mercia full: fo that every finner makes Christ the Patrone of his finne: as though hee had come into the World, to bolfter finne; and not to destroy the workes of the Dinell. Hereupon the carnall Christian presumeth, that though hee continuethla while: longer in his sinne, God will not shorten his dayes. But what is this but to be an Implicite Atheist? Donbting, that eyther GOD feeth not his finnes, or it hee doth, that hee is not just: for if hee beleeueth that God is iust, how can hee thinke that God, who for

1 Iohn 3.3.

for sinne so severely punisheth others, can loue him, who fill loueth to continue in fin? True it is: Christ is mercifull. But to whom? onely to them that repent, and turne from iniquity in lacob. But if any man bleffe himfelfe in his heart, Saying, I Shall base peace, although I malke according to the Subbornnesse of mine owne heart, thus adding drunkenneffe to thirst : the Lord will not be mercifull to him, O.c. Oma'd men, who dare bleffe themselues, when God pronounceth them accurled? Look therefore how farre thou are from finding repentance in thy felfe; fo farre art thou from any affurance of finding mercy in Christ. Let therefore the micked for sake his wayes, and she unrighteeus his owne imaginations; and returne onse the Lord, and) hee will have mercy upon him: and to our God , for bee is very ready to forgine.

Ifay \$9.20. Deu.29.16.

Non delinquenti, fed peccata relinguenti condonat Deus. Isay 55-7.

Despasse

Despaire is nothing so dangerous as Presumption. For wee

reade not in all the Scriptures. of aboue three or foure, whom roaring Despaire overthrew: But secure Prefumption hath fent millions to perdition without any noyfe. As therefore the Damsels of Israel sang in their dances, Sant hash kild his thousand, and Danidhis tenne thousands; so may I fay, that Defraire of Gods mercy hath damned thousands, but the Prefumption of Gods mercy hath damned con shoulands, and fent them quicke to Hell, where now they remaine incremall torments without all helpe of ease, or hope of Redemption. God spared the Thiefe, but not his Fellow. God spared one,

that no man might defpaire:

God spared but one, that no

man should presume. Ioyfull

affurance to a finner that re-

pents: no comfort to him that

I Sam.
Metuendum
est nete occidat spes, &
cum multum
speres de misericordia,
incidas in
iudicium,
Aug.

Luke 23. Latronis exemplum non est exemplum imitatiosis, sed consolationis

remaines impenitent. God is infinite in mercy, but to them onely, who turne from their finnes, to ferue him in holines: without which no wan fall fee the Lord, Heb. 12.14. To keepe thee therefore from the hinderance of prefumption : remember, thatas Christ is a Saniour, fo Mofes is an Accuser. Line therefore, as though there were no Gospel; die as though there were no Law. Paffethy life, as though thou wert vnden the conduct of Mofes: Departithis life, as if thou knewest none but Christ, and him crucified.d Presume not, if thou wilt not perish: Repent, if thou wilt be faned.

The fifth binderance of Piety.

5. Euill Company, commonly termed Goodfellowes: but indeed, the Divels chiefe instruments to hinder a wretched sinner from repentance and piety. The first signe of Gods fauour Iohn 5.45.

Qui dat pænitenti veniam, non dabit peccanti pænitsntiam Aug. fauour to a finner, is, to gue him grace to forfake cuill companions: fuch, who wilfully continue in finne, contemne the meanes of their calking, gybing at the finceritie of protession

in others, and haming Christi-

an Religion by their owne pro-

li

G

Pfal 1.1.

Apoc. 18.4.

Luk, 21.62.

Pfal.6.8.

phane lines. Thefe fit in the feat of the Scorners. For, affoone as God admits a finner to bee one of his people; he bids him come ont of Babylon. Enery lewd company is a Babylon. Out of which, let euery child of God either keepe himselfe: or if hee be in; thinke that hee heares his Fathers voice founding in his care, Come out of Babylon, my Childe. As fooneas Christ looked in mercy vpon Peter, hee went out of the company that was in the high Priests Hal, and wept birterly for his offence. Danid vowing (vpon recouery) a new life, faid: Amay from mee, all you workers of inie

-

e

g

n

t

C

t f

quiry, oc. As if it were vnpoflible to become a new man, till hee had shaken off all old ill companions. The truest proofe ofamans Religion, is the quality of his companions, Prophane companions are the chiefe encmies of Piery, and quellers of holy motions. Many a time is poore Christ (effering to be new borne in thee) thrust into the Stable: when these lewd companions, by their drinking, playes and sefts, take vpall the best roomes in the Inne of thy heart. Oh, let not the company of earthly finners hinder! thee from the fociety of hea-

uchly Saints and Angels.
The fixth hinderance of Piety.

of A conceited feare, lest the practice of Piety should make a man (especially a young man) to make too sadde and pensine: whereas, indeed none can better ioy, nor have more cause to reioyce, then the pious and religious

Luke 2.

Rom.5.2.

religious Christien. For as foon as they are instified by faith, they have peace with God, than which there can bee no greater ioy. Besides, they have already the Kingdome of Grace descended into their hearts: as an affurace, that in (Gods good time) they shallascend into his King. dome of Glory. This Kingdome of Grace confifts in three things. First, Righteon/nese, for having Christs righteousnesse to instifie them before God, they endeauour to line righteonfly before men. Secondly, Peace, for the peace of conscience inseparably followes a righteons conversation. Thirdly, the ion of the Hely Ghoft; which ioy is onely fer in the Peace of a good Conscience: and is so great, that it apaffeth all understanding. No tongue can expresse it: no heart can conceiue it, but

onely hee that feeles it. This is that fulnesse of ioy, which

Christ

Rom.34.17

Phil 4.7.

on

bey

ch

be

ed

1-

e

b Christ promised his Disciples in the midst of their troubles. a ior that no man could take from them. The feeling of this loy, Danid vpon his repentace begged fo earnestly at the hands of God: Restore mee the loy of thy faluation. And if the Angels in heaven d reioyce fo much at the connersion of a Sinner; the ioy of a Sinner connerted. must needs be exceeding great in his owne heart. It is sworldly forrow, that inowes fo timely vpon mens heads, and fills the farrowes of their hearts with the forrowes of death. The godly forrow of the godly (when God thinkes it meete to try them) causeth in them Repentance not to bee repented of: for it doth but further their faluation. And in all fuch tribulation, they shall bee sure to have the f Holy Ghoft to be their Com. floh. 14.16. forter: who will s make our Confolations to abound through | 82 Cor.5.1.

b Ioh. 16.24. Verfe 22.

cPfal.51.12

d Luke 15. 7,10.

c2 Cor. 7.

Christ,

h Isay 57.21. Eccles.2.

k Abak. 2.6.

Phil.3.8.

Luke 6.25.

Fleres siscires vnumtua tempora
mensem;
Rides,quum
non sit forsitan vna dies
Th. Morus.

Christ, as the sufferings of Christ hall abound in vs. But whilett a manliueth in impiety, hee hath h no peace, faith Ffay : his laugh. ter is but madneffe ( faith Salo. mon : ) his riches are but & clay, faith Abakuk: nay, the Apofile esteemes them no better than dung (in comparison of the pious mans rreafure: )all his ioves shall end in woes, faith Christ. Let not therefore this false feare hinder thee from the Practice of Piety. Better it isto goe fickely (with Lazarm) to Heanen, then full of mirth and pleasure, with Dines to Hell. Better it is to mourne for a time with men, than to be tormented for euer with Dinels.

The senenth hinderance

of Piety.
7. And lastly, The hope of long life: for, were it possible that a wicked liver thought this yeere to be his last yeere; this month his last month, this weeke, his

laft

ch

th

bi

6

h

laft weeke : but that he would change and amend his wicked life? No verily, he would vie the best meanes to repent & to become a new man. But as the rich man of the Gospell promiled himselfe many geeres to line meafe, mirch and faineffe, when hee had but one night to line longer: fo, many wicked Epicures fallely promife themfelues the age of many yeeres, when the thread of their life is already almost drawne out to an end. So Ieremy ascribes the cause of the Iewes sinsand ca-

h

9-

The longest space betwixt a mans comming by the wombe and going by the grace, is but short: for Man that is borne of a Woman, bath but a short time to line. He hath but a sewe dayes, and those full of nothing, but troubles. And, except the prassice of Piery; how much bet-

lamities to this, that fee remem-

bred not her tast end.

Luke 11.19,

Lam, 6.9.

Iohn 14.1.

ter

Quotidie
morimur,
quotidie es
nim demi tur
pars vitæ &
tunc quoque
cum crescis
mus, vita
descrescit.
Viucs,
2 Cor.15.31

Ifay 2.2.

ter is the state of the child that yesterday-was baptized, and to day is buried, than Methasa-lems, who lined nine hundred sixty nine yeeres, and then died; of the two, happier the Babe; because he had lesse sinne; and sewer sorrowes. And what now remaines of both, but a bare remembrance? What trust should a man repose in long life; seeing the whole life of man is nothing but a lingring death? so that as the Apostle protests, a man dieth daily.

Harke in thine eare, O secure fellow; thy life is but a puffe of breath in thy nostrils, trust not to ic. Thy Sonle dwells in a house of clay; that will fall, ere it beelong; asmay appeare by the demnesse of thy Eyes, the dessenesse in thy Cheekes, the rottennesse of thy Teeth, the weakeness of the Sinewes, the trembling of thy Hands, the Kalendarin

to

d

d;

d

W

d

thy bones, the shortness of thy Reepe, and cuerie gray haire, as fo many Sumoners, bids thee prepare for thy long home. Come let vs in the meane while walk tothy Fathers coifin; breake open the lidde: fee here, how that Corruption is thy Father, and the Worme thy Mother and Sifters feeft thou how thefe are? fo must thou be e're long: Foole! thou knowest not how foone. Thy Houre-glaffe runneth apace, and in all places; Death in the meane while waiteth for thee.

The whole life of man (saue what is spent in Gods service) is but a foolery: for a man lives fortie yeeres, before he knowes himselfe to bee a foole: and by that time he seeth his folly, his life is sinished.

Harke (Husbandman) before thou feest many more crops of haruest, thy selfe shall be ripe: and Death will cut thee downe L with lob 17.14.

Homo est fatuus vsque ad 40. annum, deinde vbi agnouit, se esse fatuum, vita consumpta cs, Luther.

with his fickle. Harke (Tradef. man) ere many fixe moneths goe ouer, thy last moneth will come on:after which thou shalt trace away; and trade no longer. Harke (most grave ludge) with in a few Termes , the terme of thy life approacheth; wherein thou shalt cease to indge others, and goe thy felfe to be indged. Hark (O man of God) that goest to the Pulpit; preach this Sermon, as it were the last that thou shouldest make to thy people. Harke (Noble man) lay aside the high conceit of thy Honour: death, ere it be long, will lay thy honour in the dult, and make thee as base as the earth, that thou treadest vnder thy feete. Harke (thou, that now readest this Booke ) affure thy felfe ere it be long there wil be but ma holes, where now thy two eyes are placed: and others shall reade the truth of this leffon vponthy bare skull, which

now

Mors Sceptra ligonibus aquat.

211/2

oe

ne

CC

r.

b

of

in

s,

i.

R

ıt

y

now thou readest in this bittle Booke. How foone I know not. but this I am fure of: that a thy time is appointed, thy b moneths are determined, thy c dayes are numbred, & thy very d last houre is limited; beyond which, thou shalt not passe. For then, the first borne of death, mounted on his f pale Horse, shall alight at thy doore and (not with standingallthy Wealth, thy Honour, and the teares of thy dearest friends) will carry thee away bound hand and foote, as his prifoner, and keepe thy body vnder a Loado of earth, vutill that day come wherein thou must bee brought forth, to greceine according to the things which theu hast done in that body, whether it bee good or enil. Oh, let not then the false hope of an vncertaine long life, hinder thee from becomming a present pra-Elizer of Religious Piery. God h offereth grace to day, but L 2 who

<sup>2</sup> Iob 14.14. <sup>b</sup> Iob 14.5. <sup>c</sup> Pf.90.12. Dan.5.26. Stat fua cuique dies, Virg. <sup>d</sup> Iob 13. 1. & 11.9. <sup>c</sup> Iob 17.13. f Apoc.6.8.

8 2 Cor. 5.
10.
Pfal. 95.
Heb 3.
Panitenti
veniam spospondit, sed
viuendi in
crassinum
non spospondit, Chrys.

Nemo tam dives habuit faventes, craftinum vt possit sibi polliceri, Sen. Heb.3.13. who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their impenitencie, ere euer they could attaine to the time they set for their repentance. The longer a man runs in a disease, the barder it is to be cured, for custome of sin, breeds hardnesse which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wife man beeing to goe a farre and foule iourney, wil not lay the heaviest burthen upon the weakest Horse. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age: whereas now in thy chiefest strength thou canst not lift it, but art teady to stagger under it? Is it wisedome for him that is to saile a long and dangerous

voiage,

in

W ?

any

ofce

but

im.

uld

for

ra

der

of

rt: in-

W,

cn

ot

n

h

y

n

Orteits.

Gen. 22.3.

sGen.43.3.

in the daies of their youth: and fearly in the morning like A. braham, to facrifice vnto God la T

the young Isaac of their age. & Te That not Ice my face (faith Iofeph to his Brethren)except you bring your younger brother with you. And how shalt thou looke in

the face of lefus, if thou givest thy younger reeres to the Diuel. and bringest him nothing but thy blinde, lame, and decrepit

old age? Offer it unto thy Prince, faith h Malasbie; If hee will not accept such an one to serue

him; How shall the Prince of Princes admit fuch an one to be his feruant? If the i King of Ba

bel would have young men (wellfanoured, and such as had ability in them) to stand in his Palace; shall the King of Heanen haue none to stand in his Courts, but the blinde and lame, fuch as the foule of David based? Thinkest thou, when thou hast served Satan with thy prime yeeres, to

fatisfie

Dan. 1. 4. 2 Sam. 5.8,

Mal.t.8.

nd

A.

od

re

ph

ng

u. in

ft

1,

t

fatisfie God with thy dotage? Take heede. left God turne thee over to thy old mafter againe: that as thou haft all the daies of thy life done his worke: fohe may in the end pay thee thy wages. Is that a fit time to vndertake by the ferious exercifes of repentance (which is the worke of works) to turne thy sinnefull soule to God; when thou art not able with all thy frength, to turne thy weary bones on thy fost bed? If thou findest it so hard a matter now: thou shalt finde it farre harder then. For thy fin wil wax ftron. ger, thy frength wil grow weaker, thy, Conscience will clogge thee, paine wil distract thee, the feare of death will amaze thee, and the visitation of friends wil so disturbe thee that if thou be not furnished aforehand, with flore of faith, patience, and confolation, thou shalt not be able either to meditate thy felf, or to heare L4

heare the words of comfort from others:nor to pray alone. nor to joyne with others who pray for thee. It may be thou shalt bee taken with a dambe palsie, or such a deadly senslesnese, that thou shalt neither remember God, nor thinke vpon thine owne estate. And doest thou not well deserve, that God should forget to faue thee in thy death, who art so vnmindfull now to ferue him in thy life? The feare of death will drive many at that time, to cry, Lord, Lord: but Christ protesteth, that he will not then know. them for his. Yea, many shall then (like Esau) with teares seeke to repent; and get finde no place to repentance. For man hath not free will to repent when hee will, but when Godwil gine him grace: and if mercy thewed her selfe so inexorable, that shee would not open her gates to fo

tender Suiters as Virgins; to fo

earneft

Math.7. 22.

Heb.12. 17.

Mat. 25.11.

rt

Ċ,

10

מכ

60

6

ŕ

ft

d

1

earnest suters as knockers, because they knocked too late: How thinkest thou, that she wilever fuffer thee to enter her gares, being so impure a wretch that never thinkest to leave finne, till finne first leave thee. and didft nener yet knock with thine owne fists, vpon the brest of a penitent heart? And inftly doth her Grace deny to open the Gates of Heaven, when thou knockest in thine adversity, who in thy prosperity wouldest not fuffer Christ, whilest hee knocked, to enter in at the Doore of thy Heart. Trust not either late repentance, or long life: not late repentance; because it is much to bee feared, lest that the repentance which the feare of death enforcesh, dies with a man dying. And the Hypocrite, who deceived others in his life, may deceive himselfe in his death.God accepteth none but Free-will Offerings: and the repen-LS,

Apoc.3.10.

Nascentes morimur, fis nisque ab origine pendet : Et pubescentes iuncta senecta premit, Mani.

pentance that pleafeth him, must bee voluntary, and not of constraint. Not long life; tor old age will fall vpon the necke of youth: and as nothing is more fure then death, fo nothing is more vncertaine then the time of dying. Yea, oft-times when ripenesse of sinne is hastened by outragiousnesse of sinning, God suddenly cutteth off such vicious liners, either with the fword, intemperatenesse, luxurie, furfet, or some other fearefull manner of sickenes. Maiest thou not fee, that it is the enill spirit that perswades thee to deferre thy Repentance till old age; when Experience tells thee, that not one of a thousand that takes thy course, dotheuer attaine vnto it? Let Gods Holy Spirit mooue thee not to give thy felfe any longer to eate and drinke with the drunken, lest thy Master send death for Mat. 27.49. thee in a day, when thou lookest

Nequities vita, non f. nit effe fene.

of

ld

of

re

is

e

n

d

not for him, and in an houre that then are not aware of, and fo suddenly can thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of seeth. But if thou louest a long life; feare God, and long for life enertasting. The longest life heere, when it is come to the period, will appeare to have beene but as a b tale that is told a c vanifing vapour, a flitting d haddow, a sceming dreame, aglorious flomer, growing and flourishing in the Smorning, but in the evening cat downe and withered; or like a h Weaners Bettle, which by winding here and there, swiftly unwinderh it felfe to an end. It is but a i moment, faith Saint Paul. Othen the madnesse of man! that for a moment of k finfull pleasure, wil hazard the losse ofan! Eternall weight of glary.

These are the seuen chiefe hinderers of Piety, which must bee

<sup>2</sup> Deu.30.16 Prou. 3. 2. Pfal.34.11, &c.

b Pfal. 90.9.

dPf.109.23. ePfal.76.5. Pfal.50.5.

f 1 Pet. 1.24

g Plal. 90 6. h Ifa. 38. 12.

i<sub>2</sub> Cor. 4.

k Hcb. 1 1.29

1 2 Cor 417

Mark. 16.9. Luke 8.2. bee cast outlike Mary Magdalens seuen Dinels, before euer thou canst become a true pratizer of Pietie: or haue any sound hope to enjoy either sanour from Christ by grace, or sellowship with him in glorie.

The Conclusion.

O conclude all: for as much as thou feeft, that without Christ, thou art but a same of sinne, Deaths vasfall, and Wormes meate, whose thoughts are vaine, whose deeds are vile, whole pleasures have scarce beginnings, whose miseries neuer know end: What wife man would incurre these bellish torments, though he might by liuing in fin, purchate to himfelfe for a time, the Empire of Augu-Au, the riches of Crasus, the pleasures of Salomon, the policie of Achitophel, the voluptuous fare, and fine apparell of Dines? for for what should it auaile a man (as our Saciour saith) to win the whole World for a time; and then to lose his soule in helt for ener?

And seeing that likewise thou sees how great is thy happinesse in Christ; and how vaine are the hinderances, that debar thee from the same: beware (as the Apostle exhorteth) of the deceitfulnesse of same. For that sinne, which seemes now to be so pleasing to thy corrupt nature, will one day prooue the bitterest enemy to thy distressed soule: and in the meane while barden (vnawares) thine impenitent heart.

Sinne (as a Serpent) scemes beautifull to the eye: but take heede of the sting behinde: whose venemous effects if thou knewest, thou wouldst as carefully slie from sin, as from a Serpent: for,

1. Sime did neuer any man

Heb. 3.13.

good; and the more sinne a man hathcommitted, the more odious he hath made himselfe to God, the more hatefull to all good men.

Pfa. 107.17

Lam.3.30.

Lam 5. 16.

2. Sinne brought vpon thee all the enill croffes, loses, difgraces, and sicknesses, that ever befell thee. Fooles (faith Danid) by reason of their transgressions. and because of their iniquities. are afficted. Ieremie in lamenting manner asketh the question; Wherefore is the lining man forrowfull? The Holy Ghoft anfwereth him; Man fuffereth for his fin. Hereupon the Prophet takes up that dolefull one-cryagainst sinne, as the cause of all their miseries, Woe now vato vs that ener we have sinned.

3. If thou doeft not speedily repent thee of thy finnes, they will bring vpon thee yet farre greater plagues, losses, crosses, shame, and indgement, then euer hitherto befelthee. Reade

Leuit

Leuit. 29.18, &c. Dent. 28.15,

4. And lastly, if thou wilt not cast off thy sinne; God (when the measure of thine iniquitie is full) will cast thee off for thy sin: for as he is iust, to he hath power to kill and cast into bell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sinne in this life and the eternall wrath due thereto in the world to come. and bee affored that thou art not one of thefe, who are given ouer to a reprobate sense; Let then (Ofinner) my counfell be acceptable unto thee : breake off thy sinnes by righteen sne Je, and thine iniquities, by hewing mercis towards the poore: O let there (at length) bee an healing of thine errour, Nathan vsed but one Parable, & David was converted: Ionas preached but once to Ninine, and the whole City repented: Christ looked but once on

Gen.15.16.

Dan.4. 24.

2 Sam 12.13

Ion-3.5,&c.

Peter,

Luke 31.62.

Peter, and he went out and mept bitterly. And now, that thou are oft, and so louingly entreated not by a Prophet, but by Christ the Lord of Prophets: yea, that God himselfe, by his Embassaders, doth pray thee to bee reconciled vato him, scaue off thine adultery, with Dauid, repent of thy sinnes like a true Ninimite; and whilest Christ looketh in mercy upon thee; leave thy wicked companions, and weepe bitterly for thine offences.

Content not thy selfe with that formall religion, which onregenerated men haue framed to themselues, in stead of sincere denotion: for, in the multitude of opinions, most men haue almost lost the practice of true Religion. Thinke not that thou art a Christian good enough, because thou does as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kinde of vices, (for

2 Cor.5.20.

rt

ed

P

at

1-

-

(for there is an Antipathie twixt some vices: ) But remember that Christ faith: Ex- Mat. 5. 20. cept your righteousnesse shall exceede the righteonsnesse of the Scribes and Pharises, yee shall in no case enter into the Kingdome of Heauen. Consider with thy selfe, how farre thou commest short of the Pharifes, in fasting, praying, frequenting the Church, and in giving of almes. Thinke with thy felfe how many Pagans, who neuer knew Baptisme; yet in morall vertues, and boxesty of life, doe goe farre beyoud thee. Where is then the life of Christthy Master?and how far art thou from being a true Christian? If thou dost willingly yeeld to line in any one groffe sinne, thou canst not have a regenerated Soule: though thou reformest thy selfe like Herod, from many other vices. Marke 6.10. A true Christian must have respect to walk in the truth of his heart,

ar

21

Iam.2.10.

1 Pet. 2. 1.

heart, in all the Commandements of God alike: for (faith S. Iames) He that shall offend in one point of the Law (wilfully) is guiltie of all. And Peter bids vs lay aside (not some, but) all malice, guile, and hypocrisie, &c. One

finne is enough to damne a mans soule, without repentance: dreame not to goe to Heauen by any neever, or easier way than

Christ bath trayned vnto vs in his Word. The way to Heauen

Mat.7.11. Mat.19:23. Mat.7.14. & 22. 14. Luke 13.24. is not easie or common, but strait and narrow: yea, so narrow, that Christ protesteth, that a rich man shall hardly enter into the Kingdome of Heanen, and that those who enter, are but few: and that those who enter, are but few: and that those who string, and that some of those who string, and that some of those who string and that some saints (whilest they here lived) knew well; when with so often fasting, so earnest prayers, so frequent hearing the Word,

and

le-

th

314

is

75

4-

ic

a

and receiving the Sacraments, and with such aboundance of teares, they deuoutly begged at the hands of God, for Christs sake, to be received into his Kingdome.

If thou wilt not beleeve this truth; I affure thee that the Dinell, which perswades thee now, that it is easie to attaine Heauen, will tell thee hereafter, that it is the hardest busines in the world. If therefore thou art desirous to purchase found affurance of faluation to thy foule, and to goe the right and fafe way to Heaven: get forthwith (like a wife Virgin) the Oyle of Pietie in the Lampe of thy conucriation: that thou maiest be in a continuall readine ffe to meete the Bridegroome, whether hee commeth by Death, or by Iudgement. Which that thou mayest the better doe, let this be thy daily practice. How

Math. 25.1,

How a private man must begin the Morning with Picty.

it

S soone as ever thou awakest in the morning keepe the doore of thy beart fait thut, that no Earthly thought may enter, before that God be come in first: and let bim (before all others) have the a first place therein. So all euill thoughts either will not dare to come in: or shall the easier bee kept out: and the heart will more fauour of piety and godlineffe all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God and his Word; and dreffed like the Lampe in the Tabernacle every Morning and Euening, with the Oyle Oline of Gods Word; and perfumed with the sweete Incense of Praier: Satan will attempt to fill it with worldly cares,

Primitia oris & cordis Deo offerenda, Amb. in Pfal. 119.

Exod 27. 20,21. Exod.36.6.

Pfal. 14.1,2.

cares, or fleshly desires, to that it wil grow vnfit for the fernice of God, all the day after fending forth nothing, but the flench of corrupt and lying words, and of rash and blasphemous Oathes.

1-

è

Begin therefore enery daies worke, with Gods Word and Prager. And offer vp vnto God vpon the Altar of a a contrite heart, the b groanes of thy fpirit, and the calnes of thy lips, as thy morning facrifice, and the first fruits of the day; and as foone as thou awakest, say vnto him

A short Soliloquie, when one first wakes in the Morning.

17 soule waiteth on thee, to Lord, more then the Morning Watch matcheth for Pfal.67.1. the Morning. O God, therefore bee mercifull unto mee, and bleffe mee, and cause thy face to shine Upon

Pfal.51. Rom.8.

· Hof. 13.2.

Pfal. 130.6.

upon mee, fill mee with thy mercy this morning, so shall I reioyce and be glad all my dayes.

> Meditations for the Morning.

> > Then meditate,

How Almighty God rection) as easily raise vp thy body out of the Grave, from the Reepe of Death; as hee hath this Morning wakened thee in thy Bed, out of the fleep of Nature. At the dawning of which Re-Surrection day, Christ shall some to be glorified in his Saints : and enerie one of the bodies of the thousands of his Saints (beeing fashioned like vnto his glorions body ) shall sbine as bright as the Sun. Al the Angels shininglikewife in their glory: the body of Christ surpassing them all in plender and glory: and the Godbead

Pfal. 90-14. 2 Thef. 1.10 Iudev. 14. Phil. 3. 21. Mat. 13. 43. and 17. 2. Luke 9. 31. d

head excelling it. If the rifing of one Sun, make the Morning skie so glorious; what a bright thining and glorious Morning will that bee, when fo many thousand thousands of bodies, far brighter than the Sunne, shall appeare and accompany Christ at his glorious traine, comming to keepe his generall Sefsions of Righteousnesse, and to iudge the wicked angels, and all vngodly men? And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lofe thy part and portion of the eternall bliffe and glory of that day, which is properly termed the Resurrection of the Inst. Beafts have bodily eyes, to see the ordinary light of the day:but endeuor thou with the eyes of Faith, to fore-fee the glorious light of this Day.

2. That thou knowest not how neere the cuils spirit (which night and day like a rearing Ly-

Acts 17.31. 1 Cor. 6.3.

Iude v. 19.

Luke 14.14.

1 Pet.5. 8. lob 1.7.

08.

Iob 1. 10. Pfal. 121.4. Pfal. 34. 7. and 91.11. Gen. 32. 7,2 2 Kin. 6.16.

Luke 22.61,

Icr. 20. 14.
Iob 3. I.
Tit 3. 5.
\* Gallo canente, fuas
Latro relinquit Insidias, &c. Amb
Hexam.lib.
5. cap. 24.

ou, walketh about seeking to deuoure thee) was vnto thee whilest thou slepts, and wast not able to helpe thy selfe: and that thou knowest not what mischiefe hee would have done to thee, had not God hedged thee & thine, with his ever-waking pravidence, & guarded thee with his holy and blessed Angels.

2. If thou hearest the Cocke crow: remember Peter to imisate him: and call to mind that Cocke-crowing found of the last Trumpet, which shall waken thee from the dead. And consider in what case thou art, if it founded now : and become fuch, as thou wouldest wish to bee then: left at that day thou wilt wish, that thou hadit neuer seene this: yea, curse the day of thy natural birth, for want of being new borne by piritual grace. \* When the Cocke crowes, the Thiefe despaires of his hope, and gives ouer ouer his nights enterprize: so the Devil ceaseth to tempt or arrempt any further, when he hears the denout Soule, wakening her selse with Morning prayer.

t

O

C

4. Remember, that Almighty God is about thy bed, and feeth thy downe-lying, and thy up-rifing, understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his Holy Augets, who guarded and watched ouer thee all night, doe also behold how thou wakest and rifest. Doe all things therefore as in the awefull presence of God, and in the sight of his holy Augets.

thine apparell remember, that they were first given as coverings of shame, being the silthy effect of sinne: and that they are made but of the offalls and excrements of dead beasts:

M There-

Pfa.139.2,3.

Gen. 31.55. & 32.1,2. Pfa 91.5,11 Act. 12.11. Therfore whether thou respect the fruffe, or the first inflients. on, thou halt fo little cause to be proud of them: that thou hall great cause to bee humbled at the fight and wearing of them; feeing the richest apparell are but fine couers of the foulest Chame. Meditate rather ; that as thine apparell ferues to comer thy shame, and to fence thy body from cold : fo thou thenldest be as carefull to couer thy Scule with that wedding Garment, which is the Righterns. neffe of Christ, and (because apprehended by our faith) called the Righteen/neffe of the Saints: Left, whilest wee are rich apparelled in the fight of men, we be not found to walke naked, (so that all our filthinesse be scene) in the fight of God: But that with his righteon nese (as with a Robe) we may coner our felues from perpe-

tuall shame, and shield our

foules

Mar. 12.11. Rom, 13.14. : Cor. 1.30. Phil. 3.9. Apo. 19.18. Eph. 4.24.

Apo.16.15.

be

aft

at

m;

re

est

iat

ver

00-

nl-

hy

ar-

11/2

fe

al.

be

re

of

ke

ıi\_

of

4

ay

ê\_

ur

cs

foules from that fiery cold that will procure infernal weeping, and quashing of teeth. And withall confider, how bleffed a beople were our Nation, if every filen suite did couer a sanctified soule. And yet a man would thinke, that on whom God bellowed most of these outward bleffings; of them hee should receive greatest inward thankes. But if it proue otherwife; their reckoning will pronethe heavier in the day of their Accounts. 6. Confider, how Gods mer-

or confider, how Gods mercy is renewed vnto thee enery
morning, in gining thee (as it
were) a new life: and in causing
the Sunne after his vncessant
race, to rise agains to give thee
light. Let not then his glerious
light burne in vaine: but prenent rather (as oft as thou
canst) the Sunne rising, to give
God thankes: & kneeling down
at thy bed-side, salute him at
M 2

Mar. 22. 13.

Luke 12.48.

Lam.3.23.

Pfal. 19.5.

Wild 15.20.

the day spring with some deuout Antelucanum, or Morning Soliloquie: containing an bumble confession of thy sins, the perdon of all thy faults, a thanke spring for all his benefits, and a crauing of his gracious protestion to his Church, thy selfe, and all that doe belong unto thee.

Briefe directions how to reade the Holy Scriptures, once enery yeare oner, with ease, profit, and renerence.

Byt for as much, that as
Faith is the soule; so reaaing and meditating of the Word
of God, are the Parents of prayer: Therefore before thou prayest in the Morning, first, reade
a Chapter in the Word of God,
then meditate a while with
thy selfe, how many excellent
things thou canst remember out
of it:

As

de-

or-

an

MS

We.

ci-

hy

n-

3

As first, what good counfels or exhortations to good morkes, and to holy life.

Secondly, what threatnings of *Iudgements*, against such and such a sinne; and what fearefull examples of Gods punishment or vengeance, vpon such and such sinners.

Thirdly, what bleffings God promufeth to Patience, Chafitie, Mercy, Almef-deeds, Zeale in his service, Charise, Faith, and trust in God, and such like Christian vertues.

Fourthly, what gracious delinerances God hath wroughts and what special blessings hee hath bestowed upon them, who were histruciand zealous servants.

Fiftly, apply these things to thine owne heart, and reade not these Chapters, as matters of Historicall discourse; but as it they were so many Letters or Epistles sent downe from M 3 God

God out of heanen vnto thee: for whatsoener is written, is written for our learning, Rom. 15.4.

Sixtly, reade them therefore with that reuerence, as if God himselfe stood by, and spake these words vnto thee. to excite thee to those vertues, to diffwade thee from those vices: affuring thy felfe, that if such sumes (as thou readest there) bee found in thee without repentance, the like plagues will fall vpon thee: but if thon doest practife the like Pittie and vertuous deedes, the like bleffings shall come vnto thee and thine. In a word, apply all that thou

readest in holy Scripture, to one of these 2. heads chiefly; either to confirme thy fuith; or to increase thy repentance: for as Sustine & Austine, Reare and forbeare, was the Epitome of a good Philosophers life: so

Crede

Epistetidist.

c:

7.

if

d

è

Crede & Resipice, Beleeve and repent, is the whole fumme of a true Christians profession, One Chapter thus read with vaderstanding, and medicated with applicarin, will better feed and comfort thy Soule, than fine read and runne ouer without marking their scope or sense, or making any vie thereof to thine own felfe. If in this manner thou shalt read three Chapters every day: one in the Morning, another at Noone, and the third at Night, (reading so many Pfalmes in Itead of a Chapter, as our Church Liturgy appoints for Morning or Euening praiers) thou shalt read ouerallthe Canonicall\*Scripture ina yeere, except fixe Chapters, which thou mailt adde to the taske of the last day of the yeere. The reading of the Bible in order, will helpe thee the better to vnderstand both the Hostory & Scope of the boly Scripture, And

\* le the Canonicall Bookesof the old Teflament there are 139. Cha. but diftri+ buting the 150. Plalmes into 90. paris, thou shalt find but 841. which beeing added 10 260 (the number of the Chap. in the new Teftament) will amoun: to 1101, diuiding which by three into 3.65. (the number of the dayes of the yeere) there will remain: but fixe, which thou may eft dispose of as is prefiribed.

& Hos viginti duos libros lege,cu Anocryphis verd nihil habeas negotii : has tantum ftudiofe meditare Scripturas, quas in Eccle fia confidéter legimus. Multo prudentiores te & Religiofiores fuerunt Apolloli,& primi Epifcopi veriratis duces, qui no bis eas tradiderunt. Tu igitur cum fis films Ecclefiz non transgrediaris illius terminos Ac veteris Teftamenti (vt dictum eft) viginti duos meditare ir bros. Cyril Hier. Carechif.4.

as for the b Apocrypha, being but penned by mans first; thou mailt reade them at thy pleafure: but beleeve them so farre as they agree with the Canonicall Scripture, which is endited by the Holy Glost.

But it may be thou wilt fay, that thy bufine fe will not admit thee fo much time, as to reade enerie Morning a Chapter, &c. O Man, remember that thy life is but (bort, and that all this businesse is but for the vse of this Short Isfe: but Saluation or damnation is enertasting! Rife vp therefore every morning, by fo much time the earlier: defraud thy foggy flesh of fo much sleepe, but robbe not thy soule of her foode, nor God of his feruice: and serve the Almigbie ducly whilest thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of cholineffe choline fe, whereof he warneth vs by repeating fo often, dBe ye Holy: for I am Holy. And when he denoured with a fudden fire, Nadab and Abiha, for offering vito him incense, with frange fire, (like those now a dayes who offer Praiers from hearts fraught with the fire of taff and makee) the Lord would give no other reason of his Indgements but this, I will be fantlified in them that come neere me. As if he frould have faid; If I cannot be fanctified by them who are my fernants, in ferning me with that Holinesse that they should; I will be fanctified on them, by confounding them with my inft ludgements, which their lewdnes doth deferue. God therefore cannot abide any wilfull vncleannesse, or filthineffe in them who ferue him; infomuch that he commanded the Israelites, that when they were in Campe M 5 against

Exo.26.36 d Leu 21. 44.& 19.2. and 20 7.

cLeu. 10.2.

Verfe 3.

Deut,13.13 14.

against their Enemies, they should digge a hole with a paddle, and couer their extrements: hisrcason is, For the Lord thy God walketh in the middest of thy Campe, to deliner thee, & to give thee thine enemies before thee: therefore thy Hoft Shall be baly that beefee no filthic thing inshie, and turns amen from thee.

Iob 11. 13,

Ifa. 1.152

If he will have men to be fo holy in time of Warre in the Field: how much more holines expecterh he at our hands, in time of peace, in our houses? Therefore, faith Zophar in lob: If thou prepare thine heart, and Bretch out thine hand towards God to pray: if iniquitie bee in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles. For as Esay saith; If there bee any uncleanne fe in our bands (that is, any fin where of we have not repented) though wee fretch out our bands unto him.

.

.

re

,

7

him, and make many prayers, the Lord will bide bis eyes from vs , and will not heare our prayers. Therefore before thou prayelt, let God tee that thy heart is forrowfull for thy finne: & that thy minde is resolved (through the affistance of his grace) to amend thy faults. And then hauing washed thy felfe, and adorned thy body with apparell, which bescemeth thy calling, and the Image of God, which thou bearest, shut thy chamber doore, and kneele downeat thy bed fide, or fome other conuenient place: and in reverent mannerlifting up thy heart, together with thy bands and eyes, asin the presence of God, who feeth the immardintention of thy Jonie; offer vp vnto God from the Altar of a contrite heart; thy prayer as a Morning facrifice, through the Mediation of Christ, in these, or the like words.

A

## A Prayer for the Morning.

Most mighty & glorious God, ful of incoprehensible Power & Maiesty, whose

glory the very Heanen of Hea. nens is not able to contain: look downe from heaven, vpon me thine vnworthy fernant, who here prostrate my selfe at the foot foole of thy Throne of Grace. But looke vpon me, O Father, through the merits and mediation of lesus Christ, thy beloved Sen, in whom onely thou are well pleased. For of my selfe I am not worthy to stand in thy prefence, or to speake with mine uncleane lips, to fo holy a God as thou art. For thou knowest that in finne I was conceined and borne, and that I have lived euer since in iniquity: so that I have broken all thy Holy

Com.

1 Kin.8. 27.

Pfal.132. 7. Hcb.4. 16. Dan.9.18. Mat.3.17.

Ta. 6. 5.

Pfal. SI.S.

Commandements by finfull motions, vncleane thoughts, cuill words , and wicked workes : omitting many of those duties of Pietie which thou requireft for thy feruice, and committing many of those vices, which thou (vnder the penaltie of thy difpleasure) hast forbidden.

[Herethou mayest confesse vntoGod thy fecret fins, which doe most burthen thy conscience: with the circumstances of the time, place, perfon, and maner, how it was committed, faying, But more especially, O Lord . I doe here with griefoof heart confesse unto thee, &c.

And for these my finnes, O Lord, I stand here guilty of thy Curfe, with all the miseries of this life, and euerlasting torments in Hell-fire, when this Eld 9. 13. wretched life is ended, if thou shouldst deale with mee according to my deserts. Yea, Lord, I confesse, that it is thy mercie which

Gen 6.5. Mat. 15.19and 12. 34. Pf. 140.1, 2. Dan.9. 10. Dan-9. 11. Leuit.26. 14, &c.

Deu. 27.26. Dan.9.11. Gal. 3. 10.

fins, and from all those Indge-

ments

he

n

254.

**г**-ш.3.-г.

Pfal.130.4

Pfal. 5.7. Pfal. 13.5.

Pfal.143.2.

Ezek.36.25. 1 loh.1.9.

Gal.3.13.

ot

vi

ments which hang ouer my head, as due voto me for them: And separate them as far from. thy presence, as the East is from. the Wost: bury them in the buriall of Christ; that they may neuer have power to rife vp against me, to shame me in this life, or to condemue me in the World which is to come. And I befeech thee, O Lord, not onely to wash away my sinnes, with the blood of thine Immaculate. Lambe: but also to purge my heart, by thy holy Spirit, from the droffe of my naturall corruption: that I may feele thy Spirit, more and more killing my finne, in the power and prathe therof: fo that I may with more freedome of mind and liberty of will, ferue theethe enerliving God, in righteousnes & baline Je, this day: And give me grace, that by the direction and assistance of the same thy holy Spirit, I may perseuere, to be thy

P[al.103.12

Col.2.12,13 Eph.2.5,6.

Ich. 1.29. Pfa.51.7, 10

Gal.4.24,25

Luk. 1.74,

cre

w

en

th

A

01

6

Mat.24.13.

thy faithfull and unfained feruant vnto my lines end: that when this mortall life is ended, 1 may be made a partaker of sm. mortalitie, and euerlasting hape pinesse in thy Heauenly King. dome. In the meane time, O Lord, whilest it is thy blessed will and pleasure, that I may continue to spend and end that (mall number and remnant of daies, which thou hast appointed for me to live in this vale of misery: Teach me fo to number my dayes, that I may apply my heart unto misedome : and as thou doest adde daies vnto my life; fo, good Lord, I befeech thee adde repensance and amend. ment to my dayes; that as I grow in yeers, fo I may increase in Grace and favour with thee,

and all thy people. And to this end, give vnto me a supply of all those graces, which thou knowest to be wanting in mee, and necessary for me, with an en-

crease

Pfal.90. 12.

crease of all those good gifts, wherewith thou hast already endowed me: that fo I may be the better enabled to leade fuch a godly life and honest conversation:as that thy name may thereby be glorified, others may take good example by me, and my fonte may more cheerefully feed on the peace of a good conscience, and be more replenished with the ioy of the Holy Ghoft. And here, O Lord, according to my bounden dutie, I giue thee most humble and heartie thankes for all those bleffings, which of thy goodnesse thou hast bestowed vpon mee. And, namely, for that thou hast of thy free loue, according to thine eternall purpose elected me, before the foundation of the World was laid , vnto salvation in less Christ: for that thou hast created me after thine owne Image, & haft begun to restore that in me, which was loft in our first

Rom. 14.17.

Eph. 1.4. Mat.25.34.

Gen. 9.6. Eph.4.24. Col.3. 10,

be

th

bo

th

ar

th

tl

e

li

Parents: for that thou haft effectually called me by the working of thy Spirit, in the preachme of the Gospell, and the icceining of thy Sacraments, to the knowledge of thy faning grace & obedience of thy bleffed will: for that thou haft bought and redeemed me with the blood of thine onely begotten Son, from the torment of Hell, & thrall of Satan: for that thou halt by Faith in Christ, freely in-Asfied me, who am by nature the childe of wrath: for that thou halt in good measure sanctified mee by thy holy Spirit, and ginest mee so large atime to repent, together with the meanes of Repentance. I thanke thee likewise, good Lord, for my life, health, wealth, food raiment, peace, prosperitie and plentie: and for that thou hast preserved me this night, from all perils and dangers of Bodie and Soule, and liast brought mee fafe to the be

£.

rb-

0

beginning of this day. And as thou hast now wakened my bodie from fleepe: fo I befeech thee, waken my foule from sinne, and carnall fecuritie: and as thou haft caused the Light of the day to fine in my bodily eyes: fo, good Lord, cause the light of thy Word and Holy Spirit, to illuminate my beart: and give me grace, as one of thy children of Light, to walke in al holy obedience before thy face this day : and that I may ender nour to keepe faith and a cleere conscience towards thee, and towards all men, in al my thoughts, words, and dealings. And fo, good Lord, bleffe all my fudies and actions, which I shall take in hand this day, as that they may tend to thy glorie, the good of others, and the comfort of mine owne foule and conscience in that day, when I shall make my finall Accounts vnto thee for them. Oh my God, keep thy

Eph. 5. 13.

Luke 16.8. Phil. 2. 15. Acts 24-16.

2 Cor.5. 10.

fernant,

Zach. 3. 2.

Pfal. 34. 7.

Pfal.91. 11.

Pfal. 315. Luk. 23. 46. to

be

cr

11-

7-

s,

c

1:

C

t

forget thee; yet Lord, I befeech thee, doe thou in mercy remember mee. And I pray not vnto thee, O Father, for my felfe alone, but I befeech thee also bee mercifull vnto thy whole Church and chosen people, wherefocuer they live vpon the face of the earth. Defend them from the rage and tyrannie of the Dinell, the World, and Antishrift. Give thy Gospell a free and a ioyfull passage thorow the World, for the conversion of those, who belong to thine &lettion and Kingdome.

Bleffe the Churches and King domes (wherein we line) with the continuance of Peace, Instice, and true Religion. Defend the Kings Majestie from all his enemies, and grant him a long life, in health, and all happinesse, to reigne ouer vs. Bleffe the Prince Charles, the Prince Palatine of Rhene, and the gracious Lady Elizabeth,

Nch. 13.31.

Pf.51.18,19 Ifa. 39. &

Pfal. 72.15. 1 Tim.2.2. Heft.6. 10.

his

his Wife. Encrease in them all

1 Tim. 2.2.

Heroicall gifts, and Spiritual graces, which may make them fit for those places, for which thou hast ordained them. Direct all the Nobilitie, Bishops, Ministers , and Magistrates of this Church and Commonwealth, to gouerne the Commons in true Religion, Inflice, Obedience, and tranquility. Bee mercifullynto all the Brethren which feare thee, and call vpon thy name. And comfort as many among them as are ficke and comfortleffe in body, or in minde: especially, bee fauou-

lam.5.15.

Heb. 1.33. I Cor.Io. 13.

2 Tim. 1.9

2 Cor. 1.5, 8c.

ly Gospel: And give them a gracious deliuerance out of all their troubles, which way it shall feeme best to thy wifedom: for the glory of thy Name, the

rable to all fuch as fuffer any trouble or persecution for the

testimony of thy truth, and ho-

further enlarging of the Truth, and the more ample encrease

of

Co

th

I

a

G

S

B

n

h

į-

5,

:5

2

of their owne comfort and confolation. Haften thy comming, O bleffed Saviour, and end these sinfull dayes. And give me grace, that like a wife Virgin, I may bee prepared with Oyle in my Lampe, to meete thee the sweete Bride-groome of my Soule, at thy comming: whether it bee by the day of death, or of Indgement! And then Lord Iefus, come when thou wilt : enen Lord lefus , come quickely. Thefe, and all other Graces, which thou knowest needfull and necessary for mee, this day and euermore, I humbly begge and craue at thy hands, O Father: giving thee thy glory, in that forme of Prayer which CHRIST himselfe hath taught me to say vn-

Our Father which art in Heanen, Hallowed bee thy Name,

to thee :

Mar.25.13, &c.

Apo. 12.20.

Medi.

Meditations to firre vs up

6

1

0

d

S

fi

21

1

D

0

t

0

0

F when thou art about to I pray, Satan shall suggest that thy prayers are too long, and that therefore it were betten either to amit praiers, or els to cut them thorter; meditate, that prayer is thy firstnell facrifice , wherewith Gad is well pleased: And therefore it is so displeasing to the Denilland so irksome to thy flesh. Bend therforethy Affections (willthey, nill they) to so holy an exercife: affuring thy felfe, that it doth by fo much the more please God, by how much the more it is uplealing to thy fleft 2. Forget not how the boly

Pfal. 14. 4. Pfal.53.4.

Hcb.13.15,

16.

Ghost puts it downe as a special not open the Lord: They call not upon the Lord: They call not upon GOD. And when Etiphaz supposed that Iob had cast off

Sibi feare of God, and that God had coft lob one of bis famonr; he chargeth him that he restrained praier before God: making that a fure note of the one and a furficient cause of the other. On the other fice, that God had promifed that wholeener shall call on his name, Shall be laned It is certaine, that he who maketh no conference of the duty of prayer hath no grace of theholy Spinie in him. For the Spirit of grace and of praier, are one:and therfore grace & prayregoe together. But he that can from a penitent heart (morning and euening) pray vnto God: it isfore that he hath his meafare of great in this world: and he shall have his portion of glory in thelife which is to come.

18 2. Remember , that as loathing of meate, and painefulnes offpeaking, are two fymptoms of a ficke body: fo irkefomenesse of praying, when thou talkeft

Tob 17. 4.

Rom.10.13.

Zach.12.10.

kest with God, and carelessesses in hearing, when God by his Wordspeaks unto thee, are two sure signes of a sicke soule.

4. Call to minde the zealous denotion of the Christians in the Primitine Church: who fpent many whole nights and vigils in watching and praying for the forgiuenes of their fins, and that they might be found readic at the comming of Christ: And how that Danid was not content to pray at Morning, at Euening and at Noone: but hee would also rife up at Midnight, to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one houre in praying; what chiding doest

thou deferue, who thinkest it too long to continue in Prayer but one quarter of an houre? If thou hast spent divers houres in seeing a vaine Maske, or a Play; yea, whole dayes and

nights

Pf.55.16,17

Pfal,119.62

Mat. 26. 40.

nights in carding and dicing, to please thy flesh; bee ashamed to thinke a prayer of a quarter of an hourelong, to be too long an exercise for the service of God.

is

νo

in

ho

nd

ng 18,

nd

of

vid

or-

Me:

at

od.

his

uld

ire

est

it

yer re?

res

ra

hts

5. Confider, that if the Papifts in their blind superstition, doe in an vnknowne, and therefore a vnedifying Tongue, (fit onely for the children of b mysticall Babylon) mutter over vpon their e Beades, euery morning & evening, so many scores of Ane-Maries, Pater-Nofters, and Idolatrous Prayers: how shall they, in their superstitious deuotion, rise vp in Judgement against thee, professing thy felf to bee a true Worshipper of Christ? If that thou thinkest these Prayers to bee too long a taske, being shorter for quantity than theirs, but farre more profitable for qualitie, tending onely to Gods glory, and thy good; and so compiled of N 2 Scrip-

1 Cor. 14.
15. and 16.
26,37.
Gen. II.
7,9.
Apoc. 17. 5.
A fuperflition.
Qui filo infertis numerant fua
murmura
baccis.
Mant. Alphonf. lib.4.

d Ioh. 17.3.

tinuata, non
concisa, &
rupta, vt
battalogia
vitetur,
Perkin. de
vnic. ration.
conci. ca. 10.

Mat. 12-4,19 Gen. 25.11. Scripture phrase, as that thou mayst speake to God as well in his owne boly Words, as in thine owne natine language. Bee assumed that Papists in their superfistions worshipping of creatures, should shew themselves more devout than thou, in the sincere worshipping of the true and donely God: And indeede, a prayer in private devotion, should be one continued speech, rather than many broken fragments.

6. Lastly, when such thoughts come into thy Head, either to keepe thee from Prayer, or to distract thee in praying: remember that those are the Fowles which the enill one sends to devoure the good Seede, and the carkasses of thy spiritual Sacrifices: but endeauour with Abraham to drine them away. Yet notwithstanding, if thou perceivest at some times, that thy spirits are dul, and thy mind not

in

le

1-

4

4-

es

e

ie

e,

n,

6,

7-

25

0

1-

es

.

C

i-

Mat. 26. 41.

1 Cor.8.13.

apt for Praier, and holy denotion: strine not too much for that time; but humbling thy selfe at the sense of thy infirmitie and dulnesse, knowing that God accepteth the wising mind (though it be oppressed with the hearinesse of the sless) endeanour the next time to recompence this dulnesse, by redoubling thy zeale, and for the time present, commend thy soule to God, in this

Another Shorter Morning Prayer.

or the like short Prayer.

Most gracious God, & mercifull Father, I chine vnworthy Seruant, doe here acknowledge, that as I have bin horne in sinne; so I have lined in iniquitie, and broken enery one of thy Commandements, in thought, word, and deede;

following the defires of mine N 3 owne

m

m

an

m

21

FA

ne

of

t

ry

b

tl

f

i

t

owne will, and lusts of my flesh, not caring to be gouerned by thy Holy Word and Spiris: and therefore I have iuftly deserved all shame and miserie in this life, and everlafting condemnation in Hell-fire, if thou shouldest but deale with mee, according to thy Iustice, and my defert. Wherefore, O Heauenly Father, I befeech thee, (for thy Son Ielus Christ his fake, and for the merits of that bitter death & bloody paffion, which I beleeve that he hath suffered for me) that thou wouldest parden and forgiue vnto me all my fins, and deliuer me from the shame and vengeance, which is due vnto mee for them. And fend thy Holy Spirit into my heart, which may affure me, that thou art my Father, and that I am thy childe, and that thou louest mee with an vnchangeable loue: and let the same thy good Spirit leade me

me in thy srath and cracifie in me more and more, all worldly and carnall lusts, that my finnes. my more and more drain me: and that I may fernethee in una fained righteoufnesse and holineffe this day, and all the daies of my life: that when this more alllife is ended, I may (through thy mercy in Christ) bee made a partaker of enerlasting glory in thy heavenly Kingdome. And here, O Lord, from the bottome of my heart, I thanke thee for all thy bleffings which thon hast bestowed vpon my foule and body: for electing me in thy lone, redeeming ince by thy Soune, fanctifying mee by thy Spirit , and preferning me from my jouth up, vntill this profest day and houre, by thy most gracious pronidence.

ly, for that thou halt defended me this night, from all perils and dangers, and halt brought

N 4

VC

th

fr

W

fo

to

tr

CO

al

in

la

d

0

tl

pi

W

me fafe to the beginning of this day. And now (good Lord) ! befeechthee, keepeme this day from all-euill that may hurt me, and from falling to any groffer finns that frould offend thee: Serthy feare before mine eyes, and let thy Spirit fo rule my heart, that all that I shall thinke, dec, on peckethis day, may arnd to thy glorie, the good of others, and the peace of mine owner Conscience. And to this end I commend my felfe, and all my waies & actions, together with all that do belong vnto me, vnto thy gracious direction & protellion; praying thee to keepe both them and mee from all cuill, and to give a bleffingto all our honest labours and endeawours. Defend thy whole Church from the tyranny of the world and of Antichrift: Preferue our gracious King from all confpiracies and treasons: granthim along and prosperous Raigne ouer

over vs. Bleffe the Prince PA-LATINE of RHENE, and the vertuous LADY ELIZA-BETH: endewe them with thy grace, and defend them from all Euill. Bleffe all our Ministers and Magistrates with those graces and gifts, which thou knowest necessarie for their places. Be fauourable to all that feare thee, and tremble at thy indgements: comfort all those that are sicke and comfortle fe. Lord, keepe me in a continuall readinesse, by Faith and Repentance, for my lastend: that whether I live or dye, I may bee found thine owne, to thine cternall glory, and mine everlasting saluation, through Isfus Christ my onely Sanjour. In whose bleffed name I begge these mercies at thy hands, and give vnto thee thy praise, and glorie, in that Prayer, which hee hath fantlified with his ownelips, saying, Our Father N5 which

which are in heaven, &c.

Further meditations, to sling vs up to Prayer in the Morning.

Thinke not any businesse, or haste (though neuer so great) a sufficient excuse to omit Prayer in the Morning, but meditate:

I. That the greater thy bufineffe is, by so much the more need thou hast to pray for Gods good speede and blessing thereon: seeing it is certaine, that nothing can prosper without his blessing.

2. That many a man, when he thought himselfe surest, hath bin soonest crossed; so mayest

thou.

3. That many a man hath gone out of his doore, and neuer come in againe. Many a man who rose wel and lively in the morning, hath beene seene a dead

Quem dics vidit veni, ens superbum, Hunc dies vidit sugiens iacentem. Senec.

vesper serus

vehat, Varr.

dead man ere night. So may it Nescis quid befall thee. And if thou bee fo carefull (before thou goeft abroad) to drinke, to fence thy had from ill agres; how much more carefull shouldest thou be to pray, to preferue thy fonle

4. That the time spent in praier, mener hindereth, but furthereth and prospereth a mans

iourney and bufineffe.

from eurlicemptations?

or

6

0-

ut

1-

re

di

1:

0-

1-

n

h

ft

h

e

d

5. That in going abroad into the World, thou goest into a Forrest, full of unknownedangers, where thou shalt meete. many breers to teare thy good name, many mares to trap thy life, and many Hunters to deuoure thy foule. It is a field of pleasant graffe, but full of poysonous Serpents. Aduenture not therefore to goe naked among these bryers, till thou hast praied Christ to cloathe thee with his righteousnesse:nor to passe thorow these snares and ambushments , ments, till thou hast prayed for Gods providence to be thy guide; nor to walke bare-foot thorow this snake field; till, having the feete shod with the preparation of the Gospell of peace, thou hast prayed to have still the brazen Serpent in the eies of thy faith: that so if thou comest not home Holier; thou maiest be sure not to returne worser, than when thou wentest out of doore.

Therefore, though thy hafte bee neuer fo much, or thy bufinesse neuer so great; yet go not about it, nor out of thy doores, till thou hast at least vsed this or the like short Praier:

A briefe Praier for the Morning.

O Mercifull Father, for Iesus Christ his sake, I beseech thee, forgiue meall my knowne & secret sins, which in thought, word,

word, ordeed, I have committed against thy Divine Maieffie ! And deliver mee from all thole Indie mens which are die vitto me for them; and /anthe my heart with thy Holy Spirit, that I may hence-forth leade a more godly and religious life. And here (O Lord) | praise thy holy Name, for that thou hall refreshed mee this night with moderate fleep and rest. I beseechtheelikewise, defend the this day from all perils and dingers of body and foule. And to this end, I commend my felfe,& all my actions, vntothy bleffed protection and gouernment: befeeching thee, that whether I line or dy, I-may line and die to thy glorie, and the faluation of my poore soule, which thou hast bought with thy precious blood. Bleffe me therefore, O Lord, in my going out, and comming in and grant that whatfoener I thall thinks, speake,

peake, or take in hand this day, may tend to the glory of thy Name, the good of others, and the conters of mine owne conscience, when I shall come to make before thee my last Ac. counts. Grant this, O heavenly Father; for Iclus Chriftthy Sonnes fake: in whose bleffed Name I give thee thy glory, and beg at thy hands all other graces, which thou feest to bee needfull for mee this day and ener, in that prayer which Christ himselfe hath taught me, faying:

Our Fasher which art in Hea-

Hen, Oc.

Meditations, directing a Chrifrian, bow he may walke, all the day with God, 4ke

Hall the day after, as diligenta watch as thou canst, ouer all thy thoughts, words and actions, which thou mayest easily doe, by crauing the assistance of Gods boly Spirit, and observing these few rules.

First , for thy thoughts.

0

1. DE carefullto suppresse Devery sinne in the foft motion. Daft b Babylons children (whilefthey are young) against the stones. Tread (betimes) the · Cocketrice egge, left it breake out into a Serpene. Let finne be to thy heart a franger, not a home-dweller. Take heede of falling oft into the fame finne. lest the custome of sinning ditake away the conscience of sinne; and then shalt thou waxe so impndensy wicked, that thou wilt neither feare God, nor reverence Mun.

2. Suffer not thy minde to feed it felfe upon any imagination, which is either unpossible

Rom. 18.16 Phil. 2.3. Prou. 27.2.

<sup>4</sup> Eph.4.23. Mat.5.18, 19. <sup>9</sup> Pfa.137.9.

clfay 59.3. 1 Sam.12.4

A Qui conficientia curam abiiciunt,nec homines veueventur,nec Deum-

Pro.6.144. Zach, 8.17. for thee to doe, or unprofitable, if it be done: but rather thinke of the worlds vanitie, to contempe it; of death, to expect it; of Indgement, to auoid it; of Hell, to escape it; and of Heanen, to desire it.

3. Defire not to fulfill thy minde in all things, but learne to deny thy selfe those defires (though neuer so pleasing to thy nature) which being attained, will draw either fandall on thy Religion, or hatred to thy Person. Consider in enery thing the end, before thou attempt the action.

4. Labour daily more and more to see thine owne miserie, through unbeliese selfe-lone, and milfull breaches of Gods Law: and the necessitie of Gods mercy, through the merits of Christs passion, to be such: that if thou wert demanded, What is the wilest Greature upan earth? thy Conscience may answer; Mine

OWNE

משנים

finn

este

mi

Ch

Cal

in fa

ca

t

owne seite, by reason of my great sinnes: And that if on the other side thou wert asked, What them esteemest to bee the most precious things in the World? Thy heart night answer, One droppe of Christs blood, to wash away my sinnes. And as thou tenderest the saluation of thy soule; live not in any misself side binesse. For true saith, and the purpose of sinning, can never stand together.

5. Approonethy felfe to be a true fernant of Christ, not onely in thy general calling, as in the frequent wie of the Word, and Suchaments: but also inthy particular, in making confrience to efthew cuery knowne fine and to obey God in every one of his Commandements: like John, who surned to God with all his bourt, according to all Wo Lamof Mofess And Zachany and Ebz sheeb, who walked in all the Commundements of God withentreproofe. But if at any time, through -lum

1 Reg.13.25 Luke 1. 6.

mul

15 1

(om

117

(be

def

form

pro

tho

wh

digs

the

the

ger

temo

An

CVC

467

Ara

in l

of

tru

W

the

me

fins.

for

through frailtie, thou suppession any sinne, lye not in it, but speedily rise out of it by vnfained repentance; praying for pardon, till thy confeience be pacified, thy barred of sinne increased, & thy purpose of amendment confirmed.

6. Beware of affecting popularitie by adulation: the end neuer prooues good: And though attained by due defert yet manage it wifely, lest it prooue more dangerous then cotempt. For, States defire but to keepe downe whom they contemne for their vnworthinese: but to ent off, whom they enny for their greatnesse. He therefore is truely prudent (who confidering the promifes) neither affetteth, nor negletteth popularity. But inany wife take heede of harbouring i a disconsented mind, for it may worke thee more woe, than thou art aware of. It is a special mercy in the mul-

Socrates in forum egreffus, Quam multis ego (inquit) non egeo? Non eft ergo pauper qui caret, fed

qui eget.

multitude of fo many bleffings, is thou doest enjoy, to have imecrosses. God gives thee man blessings, lest through want (being his childe) thou shouldeft despaire: and he fends thee some crosses, lest by too much prosperitie (playing the foole) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with a meaner, had they knowne their b great danpers: Affect therefore Compe. uncie rather then Eminencie; And in all eby will, have ever an eve to Gods will, lest thy felfeellion turne to thine owne defruction. Happy the man, who in his short life is least knowne of the world, fo that he doth roly know God and himfelfe! Whatloeuer crosse therefore thou hast to discontent thee; remember, that it is leffe than thy fins have deserved. Count therefore Christ thy chiefest ioy, and

Dimidium plus toto. Heffod. b Feriunt Summers fulmina montes Hor. Tan. gunt magnes triftia fata deos. Ovid. And BIWFUE. Quinotus nimis omnibus, ignotus moritur fibi. Sence.

V

n

tl

ò

I Tim.6. 7, 8,9.
Infanie damnandi fant.qui tam multa tam anxiè congerunt, quum fit tam paucu epus. Vives.

Pro 30.8,9. Viuitur exigue melius. Claud.

and finne, thy greatest griefe: estimate no want, to the mant of Grace; nor any lose, to the lose of Gods famour: and then the discontentment for outward meanes, shall the lesse perplexe thine inward minde. And as oft as Satan shall offer any motion of discontentment to thy mind. remember Saint Pauls admonition: Wee brought nothing into this World, and it is certaine. that wee can carry nothing out. And having food and rayment, let us be therewith content: But they that will bee rich, fall into tentation, and a snare, and into manie foolish and harsfull lusts, which drowne men in destruction on, and perdition. Pray therefore with wife Agur: O Lord, gine me neither ponertie nor riches, feede me wish foode connenient for me, lest I bee too full, and denie thee, and fay, Who is the Lord? or left I bee poore, and steale, and take the Name of mj

my God in vaine.

of

fe

ne

rd

KC.

ft

O

d,

i-

to

7. Bestow no more thought vpon Worldly things, than thou needs must, for the discharge of thy place and the maintenance of thine estate: but still let thy care bee greater for a Heanenly than earthly things: & be more grieued for a b diffenour done to God, than for an iniurie offered to thy felfe: But if any private iniurie bee offered vnto thee, beare it, as a Christian, with patience. Neuer was an innocent man wronged, but if patiently he bare his croffe, he conercame in theend. But thy good name in the meane while is wounded: beare that also with patience : For he that at the last day will give thy body a refurrection, wil as sure in his good time, grant a refurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou doest thy selfe, is more then that which thine enemie

1 Tim.6.8,9 Gen. 18.10.

<sup>2</sup> Col.3.1, 2. Phil. 3.20. <sup>5</sup> Ioth. 7.9. Píal 139. 21,&c.

Nobile vincendi genus oft patientia: vincit qui patitur; [ vis vincerc, difce pari. Optima iniuria vitio est oblinio. efficit enim vt animum vret, nec magis ladet, quam si facta non effet.

mie can doc vnto thee: Neither canst thou more reioyce him. than to heare that it thorowly vexeth thee. But if thou canft thew Patience on earth, GOD will shew himselfe just from Heauen. Pray for him; for if thou bee a good man thy felfe. thou canft not but reioyce, if thou shouldeft fee thy worst enemie to become a good man too. But if he ftill continueth in his malice, and increaseth in his mischiefe, give thou thy selfe vnto Prayer, committing thy felfe, and commending thy canse unto the Righteous Indge of Heaven and Earth, faving with leremie; O Lord of Hofts, that indgest righteously, and triest the roines and the heart ; vengeance is thine, and onto thee have I opened my canfe. In the meane while, maite (with Danid) on the Lord: Be of good courage, and he shall comfort thine heart.

8. The more others commend thee

Icr.21.10.

Neverbis quod scis ostentes; sed rebus te ostende scire. cr

n,

ly

D

n

if

í

n

n

C

thee for an excellent act, bee thou the more bumble in thine owne thoughts. Affect not the vain praises of men; the bleffed Virgin was troubled, when the was truely praised of an Angel. They shall be praised of Angels in Heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy felfe: deale but vprightly, b others will doe that for thee. | pfa.49.18. Bee not thou carious to know other mens doings, but rather be carefull that no man know any

ill dealings by thee. 9. Esteeme no fin little : for the Curle of God is due to the least: and the least would have damned thee, had not the Son of God dyed for thee. Bewaile therefore the mifery of thine owne estate:and as occasion is ministred, c mourne for the iniquitie of the time, pray to God to amend it, and bee not thou one of them that make it worfe.

Ezec. 9.4. Pf.69.9.10. Marke 3.5.

10. Laftly,

.The Practice of Frety.

d Heu fugiunt frano man remorante dies. Pfal.90. 9, 19.15. Non quam diu, fed quam bene. Fuit, non vixit , Sen. Non refert quanta sit vitæ diuturnitas, fed qualis fit administratio, Viues. Tota vita dies unus ut mirum fit homines non exfatiari ufdemtoties redeuntibus. f Non potest præsente die recte vinere is, qui se non eam, qua fi vltimam victurum effe cogitat.

the d shortnesse of thy life, and certaintie of death; and wish rather a good life, then a long. For as one day of Mans life is to be preferred before the longest age of a Stagge, or Ranen: so one day spent religiously, is to be higher valued, than a mans e whole life, that is consumed in prophanenesse.

Cast over therefore once euery day, the number of thy daies, by substracting those that are past (as being vanished like yester-nights dreame) contracting them that are to come, (sith the one basse must be slept out, the rest made vncomfortable, by the troubles of the world, their owne sicknesse, and the death of friends) counting fonely the present day thine, which spend, as if thou were to

spend no more.

Se-

6

hi

18

le

ii

W

00

W

ke

10

W

DE

bi

eh.

Sp

kr

ch

OI

## Secondly, for thy words.

I. P Emember, that thou Thuft answere for every bidle word : that in c multiloquie he wifest man shall over-shoot himselfe. Auoid therefore all redions and idle talke, whereof feldome arifeth comfort, many times repentance : especially beware of raft answeres, when the tongue out -runs the mind. The word was thine whileft thou keptft it in : it is \* anothers as loone as it is out. Othe thame, when a mans owne tongue shall be produced a witnesse, to the confusion of his owne face!

Let then thy words bee far, but adiased: fore-thinks whether that: which thou art to speake, be fit to be spoken; affirme no more, than what thou know est to betwee; and be rather a filent, than speake to an ill, or to no purpose.

b Mat. 12 3. c Prou. 17. and 10.19.

Dixiste sape passion, tacuiste v ro nunquam.

\* Nescit vox misfu venerti Quan peri culosum islud Lingua quo vadus

Nefeitmenttenda logui,
art to
art to
art to
art to
cui afdidiu examini,
Caffioddib.

So.Epik 4.
d Iem. 1.19.
Confaltime est
tacere qua m
incpte logus,

d 1. Pet.2.1. Pfal.3.3.

Simendacem tenerint, nemotibicredes etians affirmes veri Sima Arift.

2. Let thy heart and tongue euer goe together in boneffy and truth : hate d diffembling and lying in another, detestit in the felfe, or God will deteft thee for it : for bee bateth a lyer, and his Father the Deuill alike. And if once thou bee discouered to make no conscience of lying, no man will beleeue thee when thou speakest a truth; but if thou louest truth, more credit will be given to thy word than to a lyers aath. Great is the posfession which Satan hath in those who are so accustomed to lying, that they will lie, though they get nothing by it themfelues anor are not compelled unto it by others. Let not thine anger remaine, when thou feelt the canse removed : and ever distinguish twixt him that of-

Odi tanguam amai urus. fenderh of finfirmity (or against f Prou. 6. 30: Ads 3.17. 1. Tim. 1, 13.

g Ffa.59.50 Pfa, 10.1.7.

bis will) and him who offendeth s maticiously and of fet pur. pose : let the one haue pitie,

the

f

.

t

the other inflice.

ne

ıd

nd

ry

ee

ıd

d

0

10

if

It

O

n

0

h

d

A

er

A

h

e.

ne

3. Keepe thy freech as cleane from all obscenitie, as thou wouldest thy mate from poyson: and let thy talke be h gracious, that hee that heares thee, may grow better by thee ; and bee euer more earnest when thou ispeakest of Religion, than when thou talkest of worldly matters.

If thou perceinest that thou hafterrad, perseuere not in thine errour: reloyce to finde the truth, and magnifie it. Studie therefore three things especially : to understand well, to lay well, and to doe well.

And when thou meetel wich Gods children, bee sure to make fome holy addantage by them : learne of them, all the good that thou canft, and communicate with them, all the good things that thou knowest. The more good thou teachest others, the more will God fill k minister vnto thee. For, as the | kMark4.20

h Eph.4.29. Pializ. 2. Prou.31 .36, Piseft, dies reddere pros.

Pfal, 139, 21 Pfal.69.9 Si verum au. dias, Glentio protinus renerept, illig, tan quam dinina rei affurgito,

oifts

th

gifts of men, by much vling, doe perish and decrease: so the gifts of God, by much vling, doe the more grow and encrease; like the widowes pitcher of oyle, which the more it powred to fill other vessels, the more it was still replenished in it selse.

4. Beware that you beleeue not all that is teld you, and that you tel not mall that you heare:

for if you do, you shall not long enjoy true friends, nor eur want great troubles. Therefore

in acculations, pee first affured of the truth, then censure. And as thou tendrest the reputation

of an honest heart, neuer let malice in hatred, make thee to reneale, that which love in triendship bound thee a long time to conceale. But for seare

First, though thou hast many acquaintance; yet make not

of fuch after-claps, obserue two

any thy familiar friend, but hee

1.2.King 4.2.

m Eccle.3.7 Luke 2.19.

Arcanum itbicreds um fidelius custo. di guamdetost ans becuniam. that truely " feares God : Such a oue thou never needest to feare . For though you should in some particulars fall out, yet Chri-Hian lone, the mavie ground of fun, not cum your friendship , will neuer fall sway, and the feare of God will neuer fuffer him to doe thee any villany.

e

Secondly, doe nothing in the fight of a civil friend, for which hou canfinor be fafe, vnleffe it cuitomamibee concealed : nor any thing, for which (if inft cause be offered ) thou needest feare him, if he proves thine visuft every. If thou half done any thing amiffe, aske God forgiveneffe, and perswade thy felfe, rather than thy friend, to keepe thine owne counfell. For be affured.

\* Vers citiat antummodo estinter bonos. Mais necia. ter fe amici

oum fic habeat, vi putes poffe inimicum fiers.

Quod taceri vis, prior ipfe taceas.

that what friendship soener is Bellum non eft hon i worm fed (qued than true Religion ; if euer perbis (onat) that cause faile, the friendship bellmarum or witigs new hominibus gerendum. because that as God breedes

falletb off : And the rather:

grounded vpon any other caufe

among

Ephel. 5.4. Plal. 15.3.

Irridere pium nefas, impium montanê: bominem inhumanum,

Nemovidetur fibs tam vilu, vs irrileri mereatur

Phil.4.46

among men, Truth, Peace, and Amitie, that wee should live to doe one another good: so the Denill daily soweth falshood, discord, and enmitte, to cause (if hee can) the dearest friends to devoure one another.

ch

no

of

H

ther mans infirmitie: remember thine owne. Abhorre the frothy wie of a filthy nature, whole braines having once conceived an odde scoffe, his mind travels (as a woman with child) till he be delivered of it. Yea hee had rather lose his best friend, than his worst ieft. But if thou be disposed to be merrie, have a speciall care to three things:

First, that thy mirth bee not against Religion.

Secondly, that it bee not

Thirdly, that it bee not against Chastine: and then be as merrie as thou canst, onely in the Lord.

6. R.

6. Rejoyce not at the fall of thine Enemie, for thou knowest not what shall bee the manner of thine owne end. But be more glad to fee the worst mans amendment, than his punishment. Hate no man . for fearelest Christ loues him : who will not take it well, that thou shouldelt hate whom he loueth. Christ loued thee, when thou wast bis Enemie: by the merits therefore of his bloud, he requireth thee, for his fake to love thing Enemie. Denie him (being a Chriflian) if thou dareft. Heasketh but forgiuenes for forgiuenes: The forgiuenes of an bundred pence, for the forgiuenes of ten thousand Talents: The threescore hundred thousand Crownes, for ten Crownes : Pettie forgiuenesse of Man, for the infinite forgiuenesse of Almightie God. Though thou thinkest thine Enemie vnworthy to bee forgiuen : yet Christ is wor-

Prou. 34.17.

\* Valentianus Imp. Cum supplicio mortu aliquis afficiendus effes, alebat fe make ad vitamyenecare; Crudelis avimi eft alienis. malis gandere & non misserericommusnem naturam Rom. 5.8.10 Ephef. 2.4.

Mat. 28,24.

25

m

pr

w

fe.

hi

W

he

m

Pial. 1.19.
Nec mendacij
viditas eft
diuturna 200
veritatudam.
nam diu
vocet.

thy to bee obeyed.

7. When the glory of God, or good of thy neighbour doth require it; speake the truth, and seare not the face of Man. The frowne of a Prince may sometimes bee the fauour of God. Neither shall flatterie still hold in credit, nor truth alway continue in disgrace.

8. Euer thinke him a true friend, who tells thee fecretly & plainly of thy faults. He that feeth thee offend, and tells thee not of thy fault ; either flatters thee for fauor, or dares not difplease thee for feare. Miserable is his case, who when he needs, ha h none to admonish him. Reprehension, bee it iuft, bee it vniult; come it from the mouth fa friend, or of a foe; it neuer doth a wife man harme. For if it bee true, thou haft a warning coamend ; if it bee false, thou aft a caucat what to auoide. Socuery way it makes a wife

man

Reprobentio
forper vel
nucliores vei
cautiores nos
red dus

man better, or waryer. But if thou canft not endure to be reprehended, doe then nothing worthy of reprehension.

g. Speake not of God, but with feare and reverence, and as in his fight and hearing. For feeing wee are not worthy to vie his holy Name in our monthes: much leffe ought we to abuse it vainely in our take. But ordinarily to vie it in vaine, raft, or falfe oathes, is an vindoubted figne of a foule, that never truely feared God. Pray therefore with Danid, when thou art to speake in any matter that may mouepaffion : Set a watch , O Lord, before my month, and keepe the doore of my lips.

to. Lastly, in a praising, be discreet; in b faluting, courteous; in c admonishing, friendly, in forgining, mercifull; in promising, faithfull; and bountifull in frecompensing good service: making not the rewards of

Si rep eh di fors agre reprehendenda ne feceru.

Leuit. 19.22.
Deut. 28.58.
Rom. 9.5.
Ecclef. 5.15.
Pla 19.22.
Quifacile inferits thratign
tocus invabit:
qui in locis consumabit.
yiuts.
Plal, 141.3.

2 1.Pet. 5.13 b Ro. 12.10. \* Affabilitas & comitas funt nallius impendii, ami citias tamen magnas conglutinantex-Libita, diffolunut prater. miffa. ci Theff. 5. 26,14. d 1. Thef. 3.1 Leuit.19.17 e Pfa. 15.4. Eack. 12.15 f Deut, is. 13.14.

0 5

vertue, the gifts of fanour.

Thirdly, for thy Attions.

Oc no enill, though thou mighteft : for God will not fuffer the leaft finne ( without bitter repentance ) to escape vnpunished. Leave not vndone any good that thou canft. But doe nothing without a calling, nor any thing in thy calling, till thou have firft taken counsell at Gods Word, of the lawfulnesse thereof, and prayed for his bleffing vpon thy endeuour; and then doe it in the name of God, with cheerfulnesse of heart, committing the successe voto him; in whose power it is, to bleffe with his grace, whatfoeuer bufineffe is

Pf. 119.101-1.Cor.7.2. 1.Sam.30.8.

1. Cor.y. 5
Immines fomper occasions
fundiabolise,
Greg.

2. When thou art tempted to doe an entil worke, remember that Sman is where the builines is. Let not the childe of God

intended to his glory.

be

bee the instrument of so base a Have : hate the worke, if thou abhorrest the author. Aske thy conscience these two questions : Would I have another to dee this unto mee ? What shall I answere Christ in the day of my accounts. if contrary to my knowledge and conscience, I shall doe this wickednesse, and sinne against bim? And remember with lofeph, that though no man feeth, yet God feeth all. Fly therefore (with loseph) from all finnes, as well those which are feeret in the fight of God, astnofe that are manifest in the eyes of men. For God, as hee is inst. without speedy repentance, wil bring thy fecret finnes, as hee did Danids, to the open light, before all Ifrael, and before the Sunne, Be therefore as much afraid of fecret fins , as of open fhame. And fo avoid akin gene ral, as that thou doeff not allow to thy felfe any one particular.

Matth.7.12,

Luke 15.2, 2. Cor. 6.2. 2. Cor. 5. 10.

Gene.39.9.

2.Sam.12.12

Luke 8.17.

1000

be

th

60

th

A

to

Pro. 5.8
and 6.7..
Omnis percandi occaffo
vitanda eff,
nem qui amat
periculum,
peribii in illo.
Eccles.3.

Indges 7.72

r darling sinne, which the corruption of thy nature could best
agree withall: For the crastie
Denist can hold a mans soule as
fast by one, as by many sins; and
safter by that one which doth
please thee, than by all those
which begin to bee abominable
voto thee. And as thou desirest
to auoid a sinne: so bee carefuli
to shun the occasion.

3. In effecting good actions, which are within the compasse of thy calling, distrust not Gods providence, though thou see the meanes either wanting or meake. And if meanes doe offer themselves, bee sure that they bee samfoll: and having gotten lawfullaneanes, take heed that thou relye not more vpon them than vpon God himselfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which hee besseth his children with outword things. Pray therefore for Gods besset ypon his owne

meanei

meanes. In earthly bufineffe, beare an beamenly minde ; doc thou thy best endeauour, and commit the whole fu celle to the fore-ordaining wisedome of Mat. 16.26, Almightie God. Neuer thinke to thrine by those meanes which God hath accur fed. That will not in the end proue gaine, which is gotten with the loffe of thy foule. In all therefore, both actions and meanes, endeauour! with Paul to have alway a cleere conscience towards God, and towards men.

Looke to your felues, what conscience yee hane.

For conscience shall damne, and conscience Shall saue.

4. Loue all good things for Gods fake : but God for his own fake. Whileft thou holdeft God thy friend thou needst not feare who is thine Enemie : for either God will make thine Enomie to become thy Friend, or will bridle him that he cannot hurr thee

Hic murus ahenous efto, nil confeire fibi, mulla pallefcereculpa,Hor. Act. 24,16.

Pfa,118.6.7. Rom. 8.31 Prou. 16.7] GE. 34.4.&c. Gen.31.7. 29.43. Exod.3 3.25. Num. 1442 43.8CC. thee. No man is overthrowne by his Enemy, vale see that first his sinne have prevailed over him, and God hath left him to himselfe. He that would therefore bee safe from the feare of his enemies, and live still in the favour of his God: let him redeeme the folly of the time past, with serious repentance: looke to the time present with Religious diligence: and take heed to the time to come, with carefull providence.

Pfal.37.12.

s. Giue euery man the honour due to his place, but honour a man more for his goodwaffe than for his greatnesse. And of whomsoeuer thou hast receiued a benefit, vnto him (as God shall enable thee) remember to bee thankefull. Acknowledge it louingly vnto men, and pray for him heartily vnto God, & count enery blessing received from God, as a pledge of his eternall loue, and a spurto a godly life.

6. Be

6. Be not proud for any externall worldly goods, nor for any internal spirituall gifts. Net foriexternall goods, because that as they came lately, fo they will borsty bee gone againe : their loffe therefore is the leffe to be grieued at. Not for any internall gifes: for as God gaue them, fo willhee like wife take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puffe vp thine heart with a pride of thine owne worth, and contemne abers, for whose good almightic God bestowed those gifts vpon thee. Haft thou any one vertue that moues thee to bee felfe-conceited? thou haft twentie vices that may better vilifie thee in thine owne eyes.

Bee the same in the fight of God, who beholds thy heart, that thou feamest to bee in the eyer of mois that see thy face. Content not thy selfe with an outward good name, when thy

Turette viuse, sicures esse.
quod videru
Hor. Ep. ad
Quint.
Nil tunat benum nomen
reclamante
Conscientia.

Conscience shall inwardly tell thee it is vndeferued, and therefore none of thine. A desermed good name for any thing, but for godlineffe, lasts little, and is leffe worth. In all the holy Scriptures, I neuer read of an Hypocrites repentance; and no wonder ; for whereas after fin. connersion is left as a meanes to care all other finners; what meanes remaines to recover bim, who hath converted connersion it selfe into finne? Woe therefore vnto the Soule that is not, and yet still feemeth religious.

7. Marke the fearefull ends of notorious euill men, to abhorre their wicked actions; marke the life of the godly, that thou mayel imitate ir, and his bleffed end, that it may comfort thee. Obey thy betters, observe the wife, accompanie the hones, and less the Religious. And feeing the compt nature of man is prone to Hypocrife; beware

Num. 23. 10. Pfa37.35.

heware that thou vie not the Exercise of Religion, as matters of course and custome, without care and conscionee, to grow more holy and deuout thereby. Observe therefore how by the continuall vie of Gods meanes, 1. Con 1.28 thou feelest thy speciali corruptions weakned, and thy fanttification more and more encreafed : and make no more thew of holinesse outwardly to the 16.58.5.6. world, than thou hak in the Mac. 23.27. fight of God mwardly in thine paiston heart.

8. Endeauour to rule those who live vnder thine authoritie. rather by lone than by feare: for to rule by aloue, is eafie and fafe, but tyrannie is cuer accompanied with care and b terrour. Oppression will force the oppressed to take any admantage, to shake off the yoke that they are not able to beare : neither will Gods Inflice fuffer the fway that is grounded on Tyrannie, long

mpera, Blandovu later imperio, Anf. b Qui terres plus illi timet fors illa Ty-TABBO CORNEnit , Claud. de instit pris.

c 1.Pet. 2.13

d Len. 25.55 Phil.5.16. 1. Cor. 9.5. e Si Pericles quoties clamy. de domini indueret, apud fe dieere confinerat, Attende Pericles quod geftaturus es imperasmin liberes Athe imienfes : Plat in Apopheh 2 Mantemagis 124 quot jes ausberitatem' excreiturus es apud teip finns dicere deberes Memento ho\_ me quod imperium geris in liberatos Christianos, f Qui fatmit aliquid parte in audita altera aquum licet flatnerit hand aquis fuit, Senec.in Med.

long to continue. Remember that though by e bumane ordinance they serue thee; yet by a more psculiar right they are d Gods seruants. Yea, now being Christians, not as thy seruants, but about seruants, brethren beloved in the Lord. Rule therefore ouer e Christians (being a Christian) in lone and mercy, like Christiany Master.

9. Remember, that of all actions, none makes a Magistrate more like God (whose Vice-gerent he is) than in doing justice insty: For the due execution whereof:

First, have ever an open care to the inst complaints of uninst dealings.

Secondly, so lend one eare to the acenser, as that thou keep the other for the acensed: for sheet that decreeth for either part, before both bee heard, the decree may be inst, but himselfe is uninst.

Thirdly,

par

hat

of

me

be

21

W

m

Thirdly, in hearing both parts, encline not to the right hand of affection, or to the left of batred: as to beleeue arguments of persuasion for a friend, before arguments concluding for a foe.

Fourthly, deny no Iustice, which is Regia mensura, to the meaneft Subiect : but let the cause of the poore and meedie, come in equall ballance with the Rich and Mightie. If thou perceiuest on the one fide in a cause, the bigh Hills of canning aduantage, powerfull combination, and violent profesution : and on the other fide, the low Vallies of pouertie, simplicitie, and desolation : prepare thy way (as God doth) to judgement, by kraifing Vallies, and taking downe Hills, equalling inequalitie : that fo thou mayest lay the foundation of thy sentence vpon an enen ground. In matters of right and wrong, twixt partie and partie,

Judicions Sir Fr. Bacons Effaies of Judicature,

Luke.3.4.5. Ifay 40.3.

let

ANG

ow

ar

fin

W

to

\* 2.Chro.19

let thy conscience bee carefull, rather \* Ins dicere, to pronounce the Law that is made, Secundum allegata & probata; rather than Ins dare, to make a Law of thine owne, vpon the authoritie of Sic volo, sic subso, fearing that fearefull male diction: Cur-

Deut.27.17.

Abak.5.1,

\* Mellus v: percat vinus, q na vnitas v a Enfe refeiu dendum, ne pars fincera trabatur. fed bee bee that remooneth bis Neighbours Land-marke in trialls of life and death, let Indges. 1 ke Elobim, in Tuffice, remember mercy; and fo call the feuere eye of Inflice vpon the fatt, as that they looke with the pitifull eye of Mercie vpon the Malefactor, wrefting the fauour of Law, to the fauour of Life, where Grace promifeth amendment : but if Inflice requireth that " one , rather than wnitte muft perifh; and that a rotten member muft be a cut off, to faue the whole bodie from putrifying; fiat Institia. But whileft thou art pronouncing the Sentence of Iudgement on another.

e

another, remember that thine own judgement hangs over thine head. In al causes therfore judge aright, for thou shalt be sure to finde a righteom Judge, before whom thou must shortly appear to be judged thy selfe; at what time thou mayest leave to thy strend this for thine Epstaph:

Nuper eram Index, iam Indicis ante Tribunal

Sulfisters pauco, indicor ipse

Many I know not vpcn what grounds ) seeme to be much agricued with the Lawes of the Land: but wifer Men may answere them with the Apostle, Nos. scinsus bonam esse Legem, modo Index oa legitime viatur; Weeknow that the Law is good, if a man vse it law fully. And hee shall bee voto mee a righteous ludge, whose heart neither corruption of bribes, seare of foes, nor fauour of friends, can withdraw from the conscionable practice.

z.Tima.8.

1.Cor.19.11.

Stice of these Precepts. And to that rare and venerable Indge, I lay with lehofaphat : Be of conrave and doe Instice, and the Lord will be with the good.

10. Laftly, make not an ocexpation of any recreation. The

longest vie of pleasure is but

Prou. 24.17.

Phil.4.8. Vita breuu opufg, multum operarii pigri & vrget Pa. ter familias. Rabb.Apophtheg. Apoc. 23,12.

C.Catiti . . .

Iames 5 9.

fort : but the paines of pleasure abused, are eternall. Vie therefore lawfall recreation, so farre forth, as it makes thee the fitter in body and mind, to doe more cheerfully the fernice of God, and the duties of thy calling. Thy worke is great, thy time is but short. And bee who will recompence enery man according to bis workes, standeth at the doore. Thinke how much worke is behinde, how flow thou hast wrought in the time which is paft; and what a reckoning thou shouldst make, if thy Master should cal thee this day to thine accounts. Be therefore carefull hence-foorth, to make the most

most advantage of thy Short time that remaines, as a man would of an old Leafe, that were neere expiring; and when thou disposest to recreate thy ielfe, remember how small a time is allotted for thy life: and that therefore much of that is not to be confumed in idlenelle. ports, playes, and toyish vanities; feeing the whole is but a short while, though it bee all fpent in doing the best good that thou canft : for Man was not created for sports, playes, and recreation : but zealonfly to serue God in Religion, and conscionably to serue his Neighbour in his vecation, and by both to afcertaine himselse of eternall saluation. Efteeme therefore the loffe of \* time, one of the greatest losses. Redeeme it carefully to fpend it wifely:that when that time commeth that thou mayest bee no longer a Steward on Earth; thy Master may welcome

e

It

e

\* M hil eft alind tempus quamvita, quam vnmf-quifgt antum fe amare profectur: quam ret militus mag u fit prodigus quam tomporis.

Ephel, 5. 16.

uke 16.2.
Mark 25.11.

welcome thee, with an Enge one ferne, and give thee a better in heaven; where thou shalt toyfully enion thy Masters iones for evermore. be

of

m

CO

Geheh ch

gl

W

for

te

gr

no

Vp

CH

in

by

fe of

fe

ni

lef

## Meditations for the Enening.

At Eucning, when thou preparest thy selfe to take thy rest, meduate on these sew points.

I. Hat seeing thy dayes are numbred, there is one more of thy number spent: and thou art now the neerer to thy end by a day.

2. Sit downe a while before thou goest to bed, and consider with thy selfe, what memorable thing thou hast seene, heard, or read that day, more than thou sawest, heardest, or knewest before

Pfalme 90. lub. 14: 5: Vine memor quam fie ani brown, Horat, before, and make thy best vse of them; but especially, call to minde, what sinne thou hast committed that day against God or Man: and what good thou hast omitted: and humble thy selfe for both: If thou sindest that thou hast done any goodnes, acknowledge it to be Gods grace, and give him the glorie, and count that 'day lost wherein thou hast not done some good.

3. If by frailtie or strong tentation, thou shalt perceive that thou hast committed any gricuous sinne or fault: presume not to sleepe, till thou have vpon thy knees, made a particular reconciliation with God in Christ for the same: both by confessing the fault; and by feruent praying for the pardon of the same. Thus making thy score even with Christ every night, show shalt have the lesse to account for, when

Henperdidiem, Tit.
Vesp. A
poshthegm.
Nulla fine
lineadies.

thou art to make thy finall reckoning, before his Maiestie in the Indocment Day.

B

to

t

0

b

11

h

V

h

0

t

li

31

t

0

to

a

q

U

Ephel.4.26.

4. If thou have falne out with any in the day, let not the Sunne goe downe in thine anger that night. If thy conscience tels thee that those halt wronged him, acknowledge thine offence, and " entreate him to forgive thee. If bee have wronged thee, offer him reconciliation; and if bee will not be reconciled , yet do thou from thy heart forgive bim, Math. 5.23. But in any cafe presume not to bee thine owne renenger: For in fo doing, thou doest God a double iniury : First, in offering to take his Sword

Non turps of weniam precari turps of Deum aut hominem habers
inimicum.

Mihi vina dicta dicit Dominus. Rom. 12.19.

Non est tibi ius in seruum alienum imo inco sseruum taum. of Instice out of his hand, as though he were not inst: having reserved the execution of vengeance to himselfe. Secondly, in vsurping authoritie ouer his

fernant, without referring the cause to his hearing, and cenfure, being his, and thy Master

Be-

Besides, thou art too partiall to bee a Reuenger. For if the u bee to execute reuenge on thy selfe, thou wilt doe it too lightly; if on thy Enemie, too heavily. It belongeth therefore to Gob to reuenge; to these to forgiue.

And in testimenie that thou hast freely forgiuen him, pray vnto God for the forginenesse of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in thy power) doe him good, and reiesce in doing it: for hee that doth goodto his Enemies, shewes thimselfe the Childe of God; and his reward is with God his Father.

5. Vse not sleepe as a meanes to satisfie to foggie subernesse of thy sless: but as a medicine to refresh thy tyred senses and members: Sufficient sleepe quickneth the minde, and reviueth the bodie: but immederate

P 3 fleepe

4P

ba

in

his

hir

Pr

cia

co

(1

for

of

m

fit

pr

te

th

R

21

B

t

fleepe dulletb the one, and fatnetb the other.

6. Remember that many goe to bed, and neuerrise againe, till they bee wakned and raised up by the fearefull found of the last Trumpet. But hee that fleepeth and wakeneth with Prayer. fleepeth and wakeneth with Christ. If excrefore thou defireft to fleip: fecurely, and fafely, yeelde vp thy felfe into the hands of God, whilest thou art waking:and so goe to bed with a reverence of Gods Maiefte, and confideration of thine own miserie, which thou mayest imprint in thy heart in some meafure, by these meanes, and the like meditations.

Reade a Chapter in the same order, as was prescribed in the morning: and when thou haft done, kneele downe on both thy knees at thy bed-fide, or some other convenient place in thy Chamber, and lifting

vp thy bears, thine eyes and bands, to thy Heavenly Father, in the name and mediation of his Holy Sonne lesus; pray vnto him, if thou have the gift of Prayer.

1. Confossing thy finnes, especially those which thou hast

committed that day.

2. Crawing most earnestly (for Christ his sake ) pardon and forgivenesse for them.

3. Requesting the affistance of his Holy Spirit for amend-

ment of life.

t-

00

d

.

4. In giving thankes for benefits received, especially for thy preservation that day.

5. Praying for reft and pro-

tellion that night.

6. Remembring the state of the Church, the King, and the Royall Posteritie, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lafly, commending thy

felfe and all thine, to his graciour custodie.

All which thou mayeft doe in thefe or the like words.

> A Prayer for the Enening.

Most gracious Gon,

and louing Father, who art about my bed, and knowest my down.

lying, and mine up-rising, and art neers unto all that call upon thee, in truth and finceritie, I wretched sinner doe beseech thee, to looke vpon me with the eyes of thy mercie, and not to beholde me as I am in my felfe: For then thou shalt see but an vncleane and defiled creature , concesued in finne, and living in iniqui-

tie: fo that I am ashamed to lift ep mine eyes to Heanen knowing here grienously I have sinned as

Pfa.51.9. Heb.9.6. Luke 15.18.

Pfa-139.23.

Pfa. 45.18.

Dan,6, 11.

gainst Heaven, and before thee: For, O Lord, I have transgreffed

ak

14

all thy commandements and righteem Lawes, and onely through negligence and infirmitie, but ofsentimes through wilful pre-Sumprion, contrarie to my knowledge: yea, contrary to the motions of thy boly Spirit, reclaiming mee from them, fo that I have wounded my conference, and grieued thy boly foru, by whom thou hatt fealed mee to the day of redemperon. Thou hast confectaed my foule and bodie, to bee the Temples of the Holy Ghost: I wretched finner haue defiled both, with all manner of polution and vncleanenesse. My eyes in taking pleasure to beholde vanitie, mine Eares in hearing impure and unchafte speeches, my Toughe in leafing and emil speaking : my Hands are to full of impuritie, that I am ashamed to lift them vp vnto thee: and my Feete haue carried me after mine owne waies: my Vnderstanding and Reasoning, which are

1,

Hphef. 4.30:

Pfa. 119 37.

Ila.1.19,

Ro. 3.15.26.

604

on har

me

of

to

ne if

de

th

Th

0

h

W

h

Ь

ħ

are so quick in all earthly matters, are onely blinde, and supid when I come to meditate or discourse of spirituall and heamenly thinges, my Memorie: which should bee the treasurie of all goodnesse, is not so apt to remember any thing, as those things which are vile and vaine. Yea, Lord, by wofull experience I finde, that naturally, all the imaginations of the thoughts of mine heart are onely enill sontinually. And these my

finnes are more in number, than

Gen.6. 3.

Pla-40 12.

Ha. 2.6.

2.5am.5. 22 1.Iok. 3.20. the haires which growe upon mine bead, and they have growne over me like a lothsome leprie: that from the crowne of my head, to the sole of my feete, there remaines no part which they have not infected. They make me iceme vile in mine owne eyes: how much more abominable must I then appeare in thy fight? And the costome of finning hash almost taken away the

con-

sonscience of fin, and pulled vp. on me fuch dulneffe of fense, and hardnes of heart, that thy judgements denounced against my fins, by the faithfull Preachers of thy Word, do not terrifie me to returne vnto thee by vnfayned Repentance for them. And if thou , Lord , shouldeft but deale with mee, according to thy Inflice, and my defert, I should veter'y bee confounded and condemne d. But feeing that of thine infinite mercie, thou haft spared me so long, and still maytest for my Repentance : I humbly befeech thee, for the bitter Death, and bloudy Paffions fake, which lefus Christ hach suffered for mee, that thou wouldest pardon and forgiue vnto mee all my fins and offen. ces, and open vnto mee that ener-freaming Fountaine of the blood of Chrift, which thou haft promised to open vnder the New Testament , to the penitens:

Zach.13.1.

tens of the house of Danid : that

all my fins and vncleannes may be fo bathed in his bloud buried in his death, and hidde in his wounds: that they never bee more feere , to shame me in the life, or to condemne mee before thy Judgement Seate, in this World which is to come. And for as much, O Lord, asthou. knowest, that it is not in Man to turne bis owne heart, unleffe. thou doeft first gine bim grace to conseres And feeing that it is as eafewith thee to make mee righteous and holy, as to bid me to be fuch : O my God, give me grace to doe what then commandest and then command what then wilt, and schou fhalt finde mee willing to doe thy bleffed will. And to this end, give vn-Math. 28.20 to mee thine Hely Spirit, which I ha 36.33 thou haft promused to give (to the worlds end ) vnto all thine Bled people; and let the fame thy.

Holy frist gurge my heart, beate

my

Ier. 30. 23.

quod inbes, & inbe quod vis. August.

my corruption, fanttifie my nature and confecrate my foule and bodie, that they may become the Temple of the Holy Obost to ferue thee in Righteoufnelle and Holineffe, all the dayes of my life: That when by the direction and affiftance of thy body Spirit ) I shall finish my course in this fhort and transitorie life: I may cheerefully leave this world, and refigne my foule into thy Fatherly bands, in the affured confidence of enioying euerlasting life with thee, in thine Heavenly Kingdome, which thou half prepared for thine elect Saints, who love the Lord lefus, and expect his appearing. In the meane while, OFather , I befeech thee, let thy holy Spirit worke in mee such a ferious repentance, as that I may with seares lament my firs paft, with griefe of heart bee humbled for my finnes prefent, and with all mine endeauour, refitt

the like filthic finnes in time to

come. Andler the fame thy boly Spirit likewise keepe mee in the unitie of thy Church, leade mee in the truth of thy Word, & preferue mee, that I neuer iwerue from the same, to Poperie, nor any other errour or falle worthip. And let thy Spirit open mine eyes more, and more, to fee the monderous thinges of thy Law: and open my lips, that my mouth may daily defend thy Truth, and fer forth thy Praife. Encrease in me those good gifts, which of thy mercie thou halt. already bestowed vpon me, and giue voto mee apatient fpirit , a chaste heart, a contented minde, pure affections, wife behauiour, and all other graces which thou feeft to be necessarie for me : to gouerne my bears in thy feare, & to guideall my life in thy fa-

uour: that whether I line or die, I may line & die vntothee, who art my God and my Redeemer,

And

Pfal, 119.18.

Pfa. 51.15.

Pfa.39.34

And here (O Lord) according as I am bound, I render vnto thee from the Altar of my humblest heare, all possible thankes, for all those bleffings and benefites, which fo gracioully and plentifully thou haft bestowed spon my soule and bodie, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Instification, Sandification, and Preservation from my child boode vntill this prefent day and houre : and for the firmehope which thou haft given mee of my Glerification. Likewise for my bealth, wealth, food, raiment, and profperitie: and more especially, for that thou hast defended me this day now past, from all perills and dangers, both of bodie and soule, furnishing me with all necesfarie good thinges, that I fland in neede of. And as thouhafterdayned the day for mantetranel,

in, and the night for him to take his reft : fo I befeech thee, fan. difie voto mee this nights rest and sleepe, that I may enion the fame, as thy fweet bleffing and benefit: That to this dull and wearied bodie of mine, being refreshed with moderate sleepe and reft; I may bee the better enabled to walke before thee doing all fuch good workes, as thou hast appointed: when it shall please thee, by thy dinine power to waken mee the next morning. And whileft I fleepe; doe thou, O Lord, who artibe-Keeper of I frael, that never sumbreft, nor sleepest, watch over mee in thy holy prouidence, to protect mee from all danger, fo that neither the enillangells of Satan, nor any wicked enemie, may have any power to doe me any harme, or euill. And to this

Pfal. 121.5.

Apoc. 12.7.

Holy Angels, that they (at thine appointment ) may puch their PMJ.34.7.

end, give a charge vnto thy

tents

tents round about mee, for my defence and faferie : as thou haft promifed that they should doe about them that feare thy Name. And knowing that thy Name is a Arong Tomer of de- Prou. 18.10. fence unto all those that trust therein: I here commend my felfe ( and all that do belong vnto me) vnto thy holy protection and custodie. If it be thy bleffed Will to call for mee in my fleepe: O Lord, for Christ his fake, haue mercy vpon mee, and receius my foule into thy Heauenly Kingdome. And if it be thy bleffed pleasure to adde more dayes vnto my life : O Lord, adde more amendment vnto my dayes: and weane my minde from the love of the world, and worldly vanities, and cause mee more and more to fettle my conversation on Heanen, and Heavenly thinges. And perfett daily in mee, that good works, which then baft begun, to the plorie

glorie of thy name, and the fal-

kon

the

wl

Ch

th

In

(B

m

8

W

EC

fe

C

uation of my finfull foule. O Lord , I befeech thee likewife, faue and defend from all enill and danger, thy whole Church, the KINGs Maiestie, the QUEENE, together with the Prince PALATIN Bof RHENE, and the religious Princeffe Elizabeth , his Wife: keepe them all in the finceritie of thy Truth, and prosper them in all grace and happines. Bleffe the Nubilitie, Ministers, and Magifrates of thefe Chur. ches and Kingdomes, each of them with those graces which are expedient for their place &! calling. And bee thou, O Lord a comfort and confolation to all thy people, whom these haft thought meet to vifit with any kinde of sickeneffe, croffe, or calamitie. Haften, O Father, the comming of our Lord lesus Christ. Make me ever mindfull of my last end, and of the rec-

Apoc. 6.10,

konina

koning, that I am to make voto thee therein: and in the meane while, carefull, so to follow Christ in the regeneration during this life, as that with Christ I may have a portion in the Re- Luke 14 24. surrection of theinst; when this mortall life is ended. These graces, and all other bleffings, which thou, O Father, knowest to bee requisite and necessarie for mee, I humbly begge and crane at thy hands, in the name and mediation of Iefus Christ thy Sonne, and in that forme of Prayer, which hee himselfe hath taught mee to fay vato thee, Our Father, &c.

Mat. 19.28.

Another Shorter Emening Praver.

Eternall God Pheauenly Father , if I were not taught and affured by the promises of thy Gospell, and

Luke 12.62. Luke 7.47. Luke 18, 14. Luke 5.20.

Pfa. 103.8.

Matth. 11, 28 Exech-18. 21,22.84c.

Deut.17,36. Ga.3.10.

the examples of Peter, Magdalene, the Publican, the produgall ebilde, and many other penitent finners , that thou art fo full of compassion : and fo readie to forgive the greatest finners, who are beaniest laden with finne, at what time foener they returne vnto thee with penitent hearts, lamenting their fins , and imploring thy grace: I should defaire for mine own finnes, and be vtterly discouraged, from prefuming to come vnto thy prefence : confidering the bardneffe of my heart, the unrulineffe of my affections, and the vuclearneffe of my conversation, by meanes whereof, I have transgreffed all thy Lawer, and deferued thy eurse, which might cause my bodie to bee smitten with fome fearefull difeafe, my foule to languish with the death of sine, my good name to bee traduced with scandalous reproches, and make mine offate liable

able to all manner of eroffes and calualies. And I confesse, Lord, that thy mercie is the cause that I have not beene long agoe confounded. But, O my God, as thy mercy onely flayed thy judgement from falling vpon mee hitherto: fo I humbly befeech thee, in the bowels of the mercy of lefm Christ, (in whom onely thou art well pleased) that thou wilt not deale with mee according to my deferts, but that thou wouldest freely and fully remit vnto me all my fins and transgreffions: and that thou wouldest wash them cleane from me, with the vertue of that most precious blond, which thy Sonne Tefm Christ hath fed tor mee. For he alone is the physician, and his blond onely is the medicine that can heale my fickneffe. And hee is the true brazen Serpent that can cure that poilon, wherwith the fiery Sements of my fins haue flung & poyloned my fick

Lam. 3.22 k Mal. 3.6.

Co.3.2.

Marth. 3.17. Pfa.15.7. Pfa.28.4.

Hof.13.3.

Ifa,1,16.18,

Matt-9.13. 1.John 1.7.

1oh.13.14.

Gal.4.5.6.

1.Thel.5.23.

1.Pot.5. &

and wounded foule. And give mee, I beseech thee, thine boly Spirit, which may affure me of mine adoption, and that may confirme my faith, encrease my repentance, enlighten my under fanding , purific my heart rectifie my will and affections, and to fantifie me throughout, that my whole bedie, foule, and pirit may bee kept unblameable untill the glorsons comming of my Lord losus Christ. And now, O Lord, I give thee heartie thankes and praise, for that thou haft this day preserved me from all harmes and perills, notwithstanding all my finnes and ill deferts. And I befeech thee likewise defend mee this night from the rearing Lyon, which night and day seeketh to denoure mee. Watch thou, O Lord, ouer mee this night, to keepe mee from his tentations and tyrannie: and let thy mercie shielde mee from his vnappeasable rage and

and malice. And to this end I commend my felfe into thy hand and protection: besecching thee, Omy Lord and God, not to fuffer Satan, nor any of Plasis. his euill members, to haue power to doe vnto mee any hurt or violence this night. And graunt, good Lord, that whether I fleepe or wake, line or dye, I may Reope, make, line, and dye vnto thee, and to the glorie of thy Name, and the Saluation of my foule. Lord, bleffe and defend all thy chosen people euery where. Grant our King a long and happie reigne ouer vs Bleffe the Prince PALATINE of RHENE, and the vertuous PRINCES ELIZABETH his Wife, together with all our Magistrates and Ministers: comfort them who are in miferie , neede , or fickenefie : Good Lord, giue me grace to be one of those wife Virgms, which may have my beart pre-

Matth. 25.2.

prepared like a Lampe furnished with the oyle of Faith, and light of good Workes, to meete the Lord lesse, the sweet Bridegroom of my soule, at his second and sudden comming in glory. Grant this, good Father, for Christ lesses sake, my only Saujour and Mediatour, in whose blessed Name, and in whose owne words I call vpon thee, as hee hath taught mee: Our Father which art in Heauen, &c.

## Afterwards fay:

Thy grace, O Lord lefus Christ, thy lone, O beauenly Father; thy comfort and consolation, O hely and Blessed Spirit, bee with mee, and dwell in my beart, this night, and enermore. Amon.

Thenrifing vp in a boly reuerence, meditate as thou art putting off thy clothes.

Things

Things to bee meditated upon, as thou art putting off thy clothes.

I. That the day is comming when thou must bee as barely unfiring of all that thou halt in the World, as thou art now of thy clothes : thou haft therefore here, but the vie of all things, as a Stemard for a time, and that vpon Accounts. Luke 16.3. Whilest therefore thou trusted with this Stewardship, be wife and faithfull.

t

2. When thou feelt the bed. let it put thee in minde of thy grave, which is now the bed of Chrift For Chrift (by laying his holy body to reft three daies, & three nights in the grave ) hath fanctified, and (as it were ) warmed it for the bodies of his Saints, to reft and fleepe in, til the morning of the Refurrection: So that now, vnto the faith-

full, death is but a sweete fleepe

Nuduin hanc mandum veni. nudus queque abibo.

Matt.24.2.

Iob17.13. Vt formus morris, fic lett ns image fepulchri.

Matt.12.40. 1.Theff.4.14

Ifay 26,30.

and the grave but Christs bed, where their bodies rest & sleepe in peace: until the joyfull morning of the Resurrection day shall danne unto them.

ni

Gu

u

es

to

10

H

th

to

ly

th

te

F

di

W

n

Let therfore thy bed-clothes represent vato thee the mould of the Earth, that shall cover thee: thy sheetes, thy winding-sheete: thy sleepe, thy death: thy waking, thy resurrection. And being laide downe in thy bed, when thou perceivest sleepe to approach: say, I will say mee downe and sleepe in peace, for thou Lord, encly makest mee dwell in safetie.

Pfa.4.8

Thus religionsly opening query Morning thy heart, and shutting it vp againc enery Eucning, with the Word of God, and prayer, as it were, with a locke and keye: and so beginning the day with Gods Worship, continuing it in his feare: and ending it in his fauour, then shalt bee sure to finde the blessing of God

God vpon all thy dayes labours, and good endeauours: and at night thou mayest assure thy sife, thou shale il epe safely, and sweets in the armes of thy heauchly Fachers providence.

Thus farre of the Pietie, which every Christian, in private enght to practise every day. Now felloweth that, which hee (being a Housholder) must practise publikely with his Familie.

## Meditations for houshold Pietie.

I. If thou bee called to the government of a family, thou must not hole it sufficient to serve God, and live vprightly in thine owne person: vnlesse thou cause all vnder thy charge to doe the same with thee. For the performance of this dutie, God was so well pleased with Abraham, that hee would not hide from him his counsell.

For

Gen. 18, 17.

Gen. 4. 14.

For faid God ) I know him that bee will command his Sonnes and his Housbold after him, that they keepe the way of the Lord, to do: righteonfnesse and indgement, that the Lord may bring upon A. braham, that bee bath fpeken unto bim. And Abraham had 218. men-feruants, which were thus borne and catechized in his House; with whose helpe he rescued also his nephew Lot from the captiuitie of his ene. mies. And religiously-valiant loshua protesteth before all the people, that if they all would fall away from the true wor-

Iofh,24.15.

Familie in his Word, and traine them vp in his feare and feruice. Thefe words which I com-Deut.6.7 maund thee this day, Shall beein

thy heart, and thou shalt whet

thip of God, yet that bee and

bis Hense would serus the Lord.

And God himselfe giues a spe-

ciall charge to all House-hol-

ders, that they doe instruct their

them

bi T

fe

ti

d

dn We bi. ha

G (tl in eu the

01 ligi the ble

tat 600 200

ce

them continually upon thy Children, and shalt talke of them, when thon tarriest in thene House, and as thou walkest by the way, and when thou liest downe, and when thou rifest up, &c. Thou Shalt feare the Lord thy God and ferne him. David according to this Law, had so ordered his family. That no deceitful per fon should dwell in his House, but such as would serve God, and walke in bisway. And Religious Hefter had taught her Maides to ferue God in fasting and prayer. And (the more to further thy familie in the zeale of Religion) settle euer thy chiefest affection on those whom thou shale perceive to bee best addicted to true Religion. This also will turne to their owne advantage in a double respect. First, God will the tather bleffe and profper the la four and handie-worke of fuch rodly fernants : For Laban perceited, that God bleffed him for I acob

Pfa.101.6.

Heft.4.16.

Gen.30, 27.

Gen 39.3.

Gen.39,22,

lacobs sake: And Potiphar saw, that the Lord made all that so seph did, to prosper in his hand: yea, when innocent so seph was cast into Prison, his Keeper saw that what soener he did, the Lord made it to prosper: and therefore the Keeper committed all the charge of the Prisoners into so sephs hand. Secondly, the trulier a Man doth serve God, the faithfuller he will serve thee.

2. If enery Houlblder were thus carefull, according to his autie, to bring up his Children and Familie, in the fernice and feare of God in his owne house, then the House of God should bee better filled, and the Lords Table more frequented every Sabbaih day; and the Paftours publike Preaching and labour, would take more effect than it. doth, The freezes of towner and Cities would not abound with fo many drunkards weerers whore-mongers, and prophane fcor-

Corners of true Pietie and Rela oion: Westminster Hall would not be to full of contentions wrangling fuits, and vnchristian debates; and the prisons would not bee enery Sessions lo full of Theeues, Robbers, Traitors, and Murtherers. But (alas) most House-holders make no other vie of their Seruants, than they doe of their Beafts. Whilest they may have their Bodies to oe their feruice, they care not if their Soules feruethe Denill Yet the common complaint is; that fathfull and good fernants are scarce to bee found. True; but the reason is , because there are so many praphane and irreligious Masters: for, the example and instruction of a Godly and Religious Master, will make a good and taithfull Sermant, as may witheffe the examples of Abraham, Iohna, Danid, Corne. lim, &c. who had good feruants, because they were Religious ! Ma-

for the righteom Man shall in-

berit

to make their feruants Gods fer-Bants. It is the chiefe labor and care heri

for

tol

on

mi

OV

ue

Co

fi

t

Pfa. 227.12.

Ier. 10.25.

Pfal. 52. Gen. 15.16.

Leuit, 18.25.

herit the Land, and dwelltherein for ener.

re

m

As therefore if thou defireft to have the bleffing of God vpon thy felfe, and vpon thy Familie, either before or after thy owne private devotion, calleuery morning all thy Familie to fome connenient roome; and firft, either reade thy felfe vnto! them a Chapter in the Word of God or cause it to be reade di-Stinctly by some other. If leasure ferue, thou mayest a admonish them of some remarkeable good netes; and then kaeeling downe with them in reuerent fort, as is before described, pray with them in this manners ind

Morning prayer for a

Familie.

Lord our God and heauenly Father, who art the onely Creatour and Gouernour of Heauen and Earth,

have the word cxpounded in Christian houses, Horn.
9, in Levit.
Angustine saith: that which the Preacher is inthe Pulpit, the same the Householder is in the house.

20rig, would

and all things therein contayned, wee confesse that wee are unworthie to appeare in thy fight and prefence, confidering our manifold finnes, whichwee haue committed against beauen and before thee : and how that wee have beene borne in finne, and doe daily breake thy holy Lawes and commandements, contrary to our knowledge and consciences, albeit that wee snowe that thou art our Creator, who halt made vs; our Redeemer, who hast bought vs with the blond of thy onely begotten Sonne ; and our Comforter, who bestowest vpon vs, all the good and holy graces, which wee enioy in our foules and bodies. And if thou shouldest but deale with vs, as our wickednesse, and vnthankfulnesse haue deserved : what other thing might wee (O Lord) expect from thee, but shame and confusion in this life, and in the World to come.

denon denon obedi

> whi able Son

men

ling

Gra

fro m

ou by

n

1

1

come wrath, and everlasting condemination? Yet, O. Lord, in the bedience of thy Commandement, and in the confidence which we have in thy vnlpeakable and endlesse mercie in thy Sonne, our Saujour Iesus Christ: wee thy poore leruants, appealing from the Throne of Instice (where wee are justly lost and condemned) to thy Throne of Grace, (where Mercy reigneth, iopardon abounding finne:) doe from the bottoms of our hearts most humbly befeech thee, to remit and forgiue vnto vs all our offences and mildeeds : that by the vertue of the precious bloud of Iefus Chrift, thine innocent Lambe, which hee to abundantly shed ( to take away the sinnes of the World) all our finnes, both original and attuall, may be so cleanted and washed from vs, as that they may never be laid to our charge, nor euer haue power to rife vp in ludge. ment

de

0

ir

2

V

h

ri

I

h

1

ment against vs. And wee befeech thee, good Father, for Christ his death and passion fake, that then wilt not fuffer to fall vpon vs that fearefull curse and vengeance, which thy Law hath threatwed, and our finnes have justly deserved. And for as much, O Lord, as wee are taught bythy Word, that Idelaters, Adulterers, Couetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate hiners, Shall not inberite the Kingdome of God: powre the grace of thy Holy Spirit into our hearts, whereby wee may bee enlightned to see the filthinesse of our sinnes, to abhorre them : and may bee more and more stirred vp to live in newneffe of life, and love of thy Maiestie; so that we may daily encrease in the obedience of thy Word, and inconscionable care of keeping thy Commandements. And now, O Lord, we render

der voto thee most heartie thankes, for that thou hast ele-Red, created, redeemed, called, justified, and fanctified vs in good measure in this life, and given vs an affured hope that thou wilt glorifie vs in thy beanenty Kingdome, when this mortall life is ended. Likewife wee thanke thee for our life, health, wealth, libertie, prosperitie, and peace; especially, O Lord for the continuance of thy holy Goffell among vs, and for sparing vs form, and granting vs fo gracious a time of Repenfance. Also wee praise thee, for all other thy mercies bestowed vpon vs; more especially for pleferning vs this Night palt, from all dangers that might have befalne our Soules or Bodies. And feeing thou half now brought vs fafe to the beginning of this day, wee beleech thee protect and direct vs in the fame. Bleffe and defend vs in

be

lin

Ce

b

u

H

lay and enermore. Shield vs, O Lord, from the tentations of the Denil, and grant vs the custodie of thy Holy Angells, to defend and direct vs in all our wayes.

And to this end, wee recomnend our selues, and all those that belong voto vs, and areaproad from vs, into thy bands, and almightie tuition. Lord deend them from all enil, profper hemin all graces, and fill them with thy goodseffe. Preserve vs likewife this day, from falling into any groffe finne, especially those whereunto our natures re most prone. Set a masch before the doore of our lips, that wee offend not thy Maiestie, by any rath or talfe onthes; or by any lewd or lying speeches : giue vinto vs patient mindes, pure and chafte bearts, and all other graces of thy Spirit, which thou knowest to bee needfull for ve, that wee may the better

be inabled to ferue thee in holineffe and righteoufneffe. And feeing that all Mens labour. without thy bleffing, is invaine bleffe exery one of vs in our feuerall places and callings, direct then the warke of our hands upon vs, even prosper thou our handyworke; (for except thou guide vs with thy grace, our endeanours can have no good (necefft.) And prouide for vs all things, which thou, O Father, knowest to bee needfull for every one of vs, in our foules and bodies this day. And grant that wee may to passe through the Palgrimage of this short life; that our bearts being not ferled vpon any tranfitorie things, which wee meete with in the way : our foules may euery day bee more and more ranished with the lone of our home, and thine everlafting Kingdome.

Defendlikewise, O Lord, thy Vniuersall Church, and euery

particular member thereof : especially wee befeech thee to continue the peace and profperitie of these Churches, and Kingdomes wherein wee line. Preserve and desend from all euils and dangers, our gracious KING CHARLES, together with the PRINCELY PALS. GRAVE of Rhene, and the Religious PRINCES ELIZA-BETH his Wife. Multiply their dayes in bliffe and felicitie : and afterwards crowne them with euerlasting ioy and glory. Blesse all our Ministers, and Magifirates, with all graces needfull for their places, and gouerne bouthem, that they may go perne vs in peace and goddineffe: and of thy mercy, O Lord, comfort all our Brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with on enill Conscience, because hey have finned against thy

Wor bec gai

gai

the

gr

the fe

t

1

-

1

Word, or for a good Conscience, because they will not finne against thy truth. Make the first to knowe, that not one drop of the bloud of Christ was a drop of vengeance, but all drops of grace, powerfull to procure pardon, vpon Repentance, for the greatest sinnes of the chiefest linner in the World. And for the other, let not, O Lord, thy long-sufferance either too much discourage them, or too much encourage their enemies: but grant them patience in futfering, and a gracious and speedie delinerance, which way may fland best with their comfort and thy glorie.

Give every one of vs grace, to bee alwaies mindfull of his last end, & to be prepared with faith and repentance, as with a Wedding-garment, against the time that thou shalt call for vs out of this sinfull World. And that in the meane while wee

may

may so in all things, and aboue all things, seeke thy glorie, that when this mortall life is ended, we may then bee made partakers of immortalizie, and life eternaliin thy most blessed and glorious Kingdome.

These, and all other graces, which thou, O Father, see Ito be necessarie for vs, and for thy whole Church, we humbly beg and craue at thy hands, concluding this our imperfect prayer in that absolute forme of prayer, which Christ himselte hath taughtvs, saying:

Our Father which art in Hea.

uen, de.

After prayer, let every one of thy Houshold (taking in the feare of God, such a break-fast or refreshing, as is fit) depart: the children to Schoole, the servants to their worke; cuery one to his office, the Master and Mistresse of the Familie to their Callings, or

to

T

to some honelt exercises for recreation, as they thinke fit.

The practice of Pietie at Meales, and the manner of feeding.

D Efore Dinner and Supper, Dwhen the Table is covered, ponder with thy felfe vpon thefe Meditations: to worke a deeper impression in thy heart, of Gods fatherly prouidence and goodneffe towards thee.

Meditations before Dinner and Supper.

M Editate that Hanger is like the fickeneffe called a Wolfe: which if thou doest not feede, will devoure thee, and cate thee vp:and that ifti, vi quem meate and drinke, are but as phylicke, or meanes which G d hath ordayned, to relieve and cure this naturall infirmitie, and Conf.

necessitie of man. Vie there-

Hos me docuadmodum me de menta. fic alimenta accedum. Aug. lib. 10.

fore

the

his

ma

the

air

ha

fet

An

di

of

Fo

be

an

TCI

all

th

an

cui

be

ha

mi

0

fore to eate and to drinke, rather to sustaine and refresh the weaknesse of Nature; then to satisfie the sensualitie and delights of the flesh. Eate therefore to live, but live not to eat. A Skauenger, whose lining is to emptie, is to be preferred before him that liveth but to fill Priuies. There is no service so base, \* as for a Man to bee a Plane to his bellie. The Apostle termeth such, Belly-gods, Phil. 3. 19. Therefore wee may boldly terme them as the Scriptures doe other Idols, a Gullulim, Dungie-gods, Hebr. 2. 18. 19. 2. Ki. 17.12. and as no one action (Gods Ordinance excepted) makes a man more to refemble aBeaft, than eating or drinking, fo the abuse of eating and drinking, to surfetting, drunkennesse, and spewing, makes a man more vile then a Beast.

2. Meditate of the omnipotencie of God, who made all these

Maier fund be admisional ge itse, grami ot mane pium fim mei corporu.

a Of Galal, which fignifieth mans dung.a. Ezecha4.15. these Creatures of nothing of his misedome, who feedeth so many infinite creatures through the vniuerfall World, maintayning all their liues, which hee hath given them: which surpasseth the wisedome of all the Angells in Heauen: and of his clemensie and goodnesse, in feeding also his very enemies.

3. Meditate, how many forts of creatures, as Beafts, Fish, and Fowle, have lost their lives, to become foode to nourish thee: and how Gods providence from remote places, hath brought all these portions together on thy Table, for thy nourishment: and how by these dead Creatures hee maintaynes thee in bealth and life.

4. Meditate, that seeing thou hast so many pledges of Go ns satherly bountie, goodnesse, and mercy towards thee, as there are dishes of meate on thy Table:

Oh suffer not in such a place, so

Heb. 12.3. Pfa. 145. 15, 16.

Mat. 5.14. 45,&c. A&.14.17.

Hant obeanfam Gentiles mensas facras Ofesta nominabant, Viucs.

gracions

\* S. Auften

had written

gracious a God, to be abused by fourrilitie, ribauldrie, or fwearing : or thy \* fellow brother, by diferacefull back-biting, taunting , or flandering.

tha

the

blog

WC

fol

to

h

th

h

gi

do

ra

10

ouer his table Quifquis ansas di Etu abfeitem rodirefamam. bane mes (1m vetitani namerit effe fibio Pollid.de vi ta Aug. 7.uke 9 16 Mat. 14.19 and 15.36. Marke 6.41. and & 6. Lukela4. Ioh,6.11.

Mark.25.30 Dent.1.10.

1.Sam, 9.13.

Ioel 2,26.

Ads 27.35.

s. Meditate, how that thy Mafter lefus Christ did neuer eate any food, but first he bleffed the Creatures, and gave thanker to his heavenly Father for the Cime. Andaiter his latt Supper, we reade that hee fung a Pfalme. For this was the Commandement of God: When thou bast eaten and filled thy felfe, thou shalt bleffe the Lord thy God, &c. This was the practite of the Prophets: For, The people would not eate at their Feast, till Samuell came to bleffe their meat. And, faith loel to Gods people: You shall eate and be satisfied, & praise the Name of the Lord your God. This also was the practice of the Apostles. For S. Paul in the Ship, gaue thankes before meate, in the presence of all the people that y

1-

y

y

d

that were therein. Imitate thou therefore in so bely an action, to bloffed a Mafter, and fo many worthie prefidents that have followed him, and gone before thee. It may bee, because thou hast neuer vied to give thankes at meales, therefore thou art now ashamed to beginne. Thinke it no shame to doe what Christ did; but bee rather ashamed, that thou hast lo long neglected fo Christian a dutie. And if the Sonne of Ioh.o.6. and Ged gaue his Father fuch great thankes for a Dinner of Barley bread, and broyled Fish; what thankes should such a sinfull man as thou art, render vato God, for fuch varietie of good and daintie cheere? How manyatrue Christian would bee glad to fill his bellie with the moriells which thou refusest, and doe lacke that which thou leauest? How hardly doe others labour for that which they eate,

and

fino

cre

and

till

We

tha

one

Or

w

bre

to

rif

the

ye

m

bro

W

W

T

Iob.17. 14.

358

Dan.5.14.

Act, 17.28.

eft not how foone) meate for Wormes, When thou shalt say, to corruption. Thou art my Father; and to the Worme. Thou art my Mother, and my Sister.

Pfa 69.14.

7. Medicate, how that many a Mans Table is made his Snare, fo that through his intemperancy and vnthankfulnesse, the meat which should nourish his body, kils him with a farfeit : in fo much, that more are killed with this frare, than with the Sword. And feeing that

Gen.3.17.

1.Tim.4.4.5.

fince

fince the Curfe, the vie (as of all creatures, so likewise) of meate and drinke, is vnto vs uncleave. till the same be sanctified by the word of God, and Prayer; and that Man liveth not by Breag onely, but by the word of Gods Ordinance, and his bleffing. which is called the Staffe of bread. Sit not therefore downe to eate, before you pray, and tile not before you give God thankes. Feed to fuffice Nature. yet rife with an appetite, and remember thy poore Christian brethren who fuffer hunger, and want those good things wherewith then doeft abound.

These things, or some of them promeditated: (if there be not a Samuell present) lift up with all comely reverence, thy beart, with thy hands and eyes, unto the great Creatour and Feeder of all Creatures: and before Meate, pray unto him thus:

Mat,4.5. Leuit,26,26.

Ezech.4.16 and 5.16., 1 Sam 9 13. Mat.14.6. Luke 24.30. 1.Cor.10.1. Rem.14.6. 1.Thef.5.18. Eccle.10.17. Luke 21.34. Eccle.31.10. Neh.6.10. Amos 6.6.

r.Sam.9.13. Mat,14.19

Grace

### Grace before meat.

fee

tur

200

fing

and

to

n

Si

Most gracious God, and louing Father, who feedeft all Creatures luing, which depend upon thy divine providence : wee beseech thee fanctifie thefe Creatures, which thou half ordained for vs : give them vertue to nourish our bodies, in life and bealth : and give vs grace to receive them foberly, and thankefully, as from thy hands : that fo in the Strength of these and other thy bleffings, we may walke in the oprightnesse of our bearts, before thy face this day and all the dayes of our liues : through Iefus Chrift our Lord and onely Saujour, Amen.

Or thus.

Moft gracious Go B, and mercitull Father, wee befeech

Pfal. 104.27. Ioel 1.10. Pfal. 147.9

Iob 39.2.

1 Tim. 4.5

1.King. 16.8

feech thee fantisse these Creatures to our vse: make them healthfull for our nourishment; and vs thank sull for all thy blessings, through Christ our Lord and onely Sauieur. Amen.

Another Grace before

Eternall God, in whom wee line, move, and have our being, wee befeech thee bleffe vntothy Servants these Creatures, that in the strength thereof wee may line, to the setting forth of thy praise and glory: through lesus, Christ our Lord and onely Sauiour. Amen.

After every meale, bee carefull of thy selfe and Family, as lob was for bimselfe and his Children, lob 1.4. lest that in the cheeresulnesse of eating and drinking, some speech hash slipped out, which might bee either offensive to God, or inverseus to Man: And therefore with the like comely gesture and reverence give thankes unto God, and pray in this manner.

D Leffed bee thy holy Name, DO Lord our God, for thefe thy good benefits, wherewith thou halt so plentifully at this time refreshed our bodies : O Lord, vouchsafe likewise to feed our foules, with the frittal food of thy holy Word, and Spirit, vnto life euerlatting. Lord defend and faue thy whole Church : our gracious KING, CHARLES, the Prince PALA TINE of RHENE, and the Ladie Elizabeth his wife; Forgiue vs our fins, and vnthankfulnes, passe by our manifold infirmities, make vs all mindfull of our last ends, and of the reckoning that wee are to make to thee therein. And in the meane while gran:

grant vnto vs health, peace, and truth, in Iesus Christ our Lord, and onely Sauiour.

#### Or thus.

B Leffed bee thy holy Name, O Lord) for these thy good benefits, wherewith thou hast refreshed vs at this time. Lord forgine vs all our sins and fraikies; saue and defend thy whole Church, our KING, and Royall posteritie, and grant vs health, peace, and truth, in Christ our onely Sausour. Amen.

Or thus,

VEE give thee thankes
(O Heavenly Father)
for feeding our bodies so graciously with thy good creatures,
to this temporall life: beseching thee likewise to seede our
soules with thy holy Word voto life everlasting. Defend (O
Lord) thine vniversall Church.

3 2

che King, and his Royall Posterine, and grant vs continuance of thy grace and mercie, in Christ our onely Sauicur.

Amen.

# The Practice of Pietie at Eucning.

At Evening, when the due time of repairing to rest approached by coll together agains all thy Familie. Reade a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalme. But in singing of Psalmes, exter after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalmes.

I. BEwere of finging duine
Pfalmes for an ordinarie
recre-

recreation; as doe men of impure Spirits, who fing holy Psalmes, intermingled with profane Ballads. They are Gods Word, take them not in thy mouth in vaine.

2. Remember to fing Davids Matt. 22.43. Pfalmes, with Danids Spirit.

3. Practife Saint Pauls rule: 1.Cor. 14.15 I will fing with the Spirit, but I will fing with the under fanding 11/0.

4. As you fing, vncouer your a Cor. 11,4 beads, and behaue your felues in comely reuerence, as in the fight of God, finging to God, in Gods owne Words : but bee | Col.3.16. fure that the matter makes Ephel. 5.16. more melodie in your bearts: then the Musicke in your Eares: for the finging with a grace in our hearts, is that which the Lordis delighted withall, according to that old Verse:

Non vox, sed votum, non musica chordula, sedsor.

R 3

Nen

Nonclamans, sed amans, pfallet inaure Dei.

Tis not the voyce, but vow, Sound heart, not founding fring: True zeale, not outward fhew, That in Gods eare doth ring.

5. Thou maist, if thou thinke good, fing all the Pfalmes over in order : for all are most divine and comfortable. But if thou wilt chuse some fecial Pfalmes, as more fit for fome times, and purpofes: and fuch, as by the oft viage, thy people may the eastmmit to memorie.

Then fing,

In the Morning, Psal. 3.5.16. 22.144.

In the Evening, Pfalm. 4.127.

141. For mercy after a fin committed, Pfal. 51.103.

In sickenesse, or heauinesse, Pfalm. 6. 13. 88. 90.91.137.

146.

When

When thou art converted, Pfal. 30.32.

On the Sabbath day, Pfalm.19.

92.95.

Intime of ioy, Pfal. 80.98. 107.

Before Sermon, Pfalme 1.12. 147.the 1. and 5. part of the 119.

After Sermon, any Pfalme, which concerneth the chiefe argument of the Sermon.

At the Communion, Pfalme. 22. 23.103.111.113.

For spirituall solace, Psalme 15. 19.25.46.67.112.116.

After wrong and difgrace received, Pfalm. 42.69.70.140.

After the Psalme, all kneeling downe in renerent manner, as is before described, let the Father of the Family (or the chiefest in his absence) pray thus.

R4

Ene-

## Eucning Prayer for a

most gracious Father, wee thine vnworthy Seruants, Ch

m

ot

ar

iu

35

th

th

ti

f

S

worthy Seruants, here assembled, doe cast downe our selues, at the foot-stoole of thy grase, acknowledging that wee haue inherited our Fathers corruption, and actually in thought, word and deed, transgreffed all thy holy Commandements, fo that in vs naturally, there dwelleth nothing that is good : for our hearts are full of secret pride, anger, impatience, diffembling, lying, luft, vanitie, prophanenelle, diffruft, teo much loue of our felues, and the World; too little loue of thee, and thy Kingdome, but empty and veyde of faith, loue, patience, and enery spirituall grace. If thou therefore Thoul-

shouldest but enter into judgement with vs, and fearch out our naturall corruption, and obserue all the cursed fruits and effects that wee have deriued from thence : Satanmight jully challenge vs for his owne, and wee could not expect any thing from thy Maiestie, but thy wrath, and our condemnation, which we have long agoe deserued. But, good Father, for lefus Christ thy deare Sonnes fake , in whom onelytheu art well pleased, and for the merits of that bitter death and bloudy passion, which weedeleeve that hee hath fuffered for vs : haue mercy vpon vs,pardon and forgine vs all our finnes, and free vs from the frame and confusion which are due vnto vs for them, that they may neuer seaze vpon vs to our confufion in this life, nor to our condemnation in the world which is to come. And for as much as

Matth. 2.17.

thou

Rs

Rom, 6.6. Phil. 3.10

thou halt created es to ferue thee as all other Creatures to ferue vs : fo we befeech thee infpire thy holy Spirit into our hearts, that by his illumination and effectuall working, we may have the naward fight & feeling of our fins and naturall corruptions, and that wee may not be blinded in them, through cuffome, as the Reprobates are : but that we may more and more loathe them, and bee heartily grieued for them, endeauouring by the vie of all good meanes to ouercome and get out of them. Oh let vs feele the power of Christs death, killing fin in our mortall bodies; and the vertue of his refurrection, raifing vp our fonles to newnesse of life. Conuert our hearts, subdue our affections, regenerate our mindes, and purifie our nature; and suffer vs not to bee drowned in the Areame of those filthy vices & finfull pleafures of this time, where

wherewith thousands are carried head-long to eternall destruction : but daily frame vs more and more to the likeneffe of thy Sonne Iofus Chrift, that in righteousnesse and true holineffe, we may fo ferue and glorifie thee, that living in thy feare, and dying in thy fauour, wee may, in thine appointed time, attaine to the bleffed refurrection of the inft, vnto eternall life. In the meane while. O Lord, encrease our faith in the fweet promises of the Gospell, and our repentance from dead workes, the affurance of our hope in thy promises, our feare of thy Name, the batred of all our finnes, and our loue vnto thy Children: especially those, whom wee shall see to stand in med of our helpe and comfort: That so, by the fruits of Pietie, and a righteous life, we may be affured that thy Holy Spirit doth dwell in vs, and that wec

Adoption. And grant vs, good Father, the continuance of health, peace, maintenance and all other outward things: fo farre forth, as thy Diuine Wisedome shall thinke meete and necessarie for cuery one of vs.

And heere, O Lord, according to our bounden dutie, wee confesse, that thou halt beene exceeding mercifull vnto vs all, in things of this life : but infinitely more mercifull in the things of a better life, & therefore wee doe heere from our yery foules, render voto thee all humble and hearty thankes, for all thy bleffings and benefits bestowed vpon our soules and bodies: acknowledging thee to bee that Father of lights, from whom wee hano receined all thefe good and perfect gifes: and vnto thee alone for them, we afscribe to be due, all glorie, ho-

Iam. J. 170

nour and praise, both now and evermore. But more especially, wee praisethy Divine Maieflie, for that thou haft defended vs this day from all perills and dangers : fo that none of those judgements (which our innes have deserued) have fallen vpon any one of vs. Good Lord, forgiue vs the fins which this day wee haue committed against thy Divine Alaieftic, and our Brethren : and for Christ his fake, bee reconciled voto vs for them. And wee beeech thee likewife of the fame thine infinite goodnesse and mercie, to defend and protect vs, and all that belong vnto vs this night, from all danger of fire, robberie, terrours of euill Angells, or any other feare or perill, which for our fins might iuftly fall vpon vs. And that wee may bee fale wader the fa- Pfa.91.5. dow of thy wings; we here commend our bodies and foules

Pfa.78.49.

and

and all that we have, vnto thine Almightie protection. Lord bleffe and defend both vs and them from all euill. And whileft we fleepe, doe thou, O Father, who never flumbreft nor fleepeft, watch ouer thy Children and give a charge to thy Hely Angels, to pitch their Tents round about our House and dwelling, to guard vs from all dangers : That fleeping with thee, wee may in the next morning be wak'ned by thee; and fo being refreshed with moderate fleepe, wee may be the fitter to fet forth thy glorie in the conscionable duties of our cal-

And wee beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquilitie of these Kingdomes, wherein wee live, turning from vs those plagues which the crying sinnes of this Nation doe cry for.

Preferue

Preserve our Religious King CHARLES, from all dangers and Conspiracies; blesse the PRINCELY PALSGRAVE of RHENE, and the gracious PRINCES ELIZABETH. his deare Wife : bleffe all our Magistrates and Ministers, all that feare thee, and call vpon thy Name, all our CHRISTI-AN Brethren and fifters, that fuffer fickenesse, or any other affliction or miferie, especially those, who any where doe suffer persecution for the testimony of thy Holy Goshell, grant them patience to beare thy croffe; and deliuerance, when and which way it shall seeme best to thy Divine Wisedome. And Lord, suffer vs neuer to forget our last ends, and those reckonings, which then we must render vnto thee. In bealth and prosperitie, make vs mindfull of ficknesse, & of the enill day that is behinde, that thefe things

Luke 21 35.

Mat, 35.3&c

may not ouertake vs as a fnare, but that we may in good meafure, like wife Virgins, be found prepared for the comming of Christ, the sweete Bridegroome of our foules. And now, Oh Lord, most holy and just, wee confesse that there is no cause why thou (who art fo much difpleased with Sinne) shouldest heare the Prayer of finners; but for his take onely who fuffered for finne, and finned not. In the onely mediation therefore of thine eternall Sonne lesas; our Lord and Saujour, wee humbly beg thefe, and all other graces which thou knowest to bee needefull for vs , shutting vp these our imperfect requelts, in that most boly Prayer, which Christ himseife hach taught vs to fay vnto thee, Our Father, &c.

Thy Grace, O Lord lesiss Christ; thy lone, O heanenly Father; thy comfort and consolation, O holy and blessed Spirit, bae

with

with us, and remaine with us this night, and for enermore, Amen.

Then saluting one another, as becommeth Christians, who are the vessels of Grace, and Temples of the holy Ghost, let them in the seare of God depart every one to his rest: vsing some of the sormer private meditations for Evening.

Thus farre of the House-holders publique Practise of Pietie, with his Family, enery day. Now followeth his Practise of Pietse with the Church, on the Sabbath day.

Meditations of the true manner of practifing Pietie on the Sabbath day.

A Lmightie God will have himselfe worshipped, not onely in a private manner, by private persons and Families: but also in a more publique sort, of all the godly ioyned

together in a visible Church: that by this meanes he may bee knowne not onely to be God & Lord of enery fingular person; but also of the Creatures of the whole vninerfall World.

Quest. But why doe not wee Christians, vnder the New, keepe the Sabbath on the same seuenth day, whereon it was kept vnder the Old Testament?

March. 12. 3. Deut. 18.18.

I answere : because that our Lord lefus, who is the Lord of the Sabbath, and whom the Law it selfe commands vs to beare, did aker it from that fementh day, to this first day of the Weeke, whereon we keepe the Sabbath. For the holy Euangelift notes : that our Lord came into the middest of the Holy Affembly, on the two first dayes of the two weeks immediately following his Refurrection, and then bleffed the Church, breathed on the Apofiles the Holy Ghost, and gave ther.

Ioh.20,22.

them the ministeriall keyes, an power of binding and remitting fir. And foir is most pro bable hee did in a folemme manner enery first day of the weeke, during the fortie daves he coninued on earth, betweene his Refurrection and Afcention (fo the fife eth day after, being the irft day of the weeke, the Apodes were affembled) during which time, he gaue Commandements vato the Apostles, and hake onto them those things which appertaine to the Kingdome of God, that is, inftructed them how they should through out the Churches (which were to bee converted) change the Sabbath to the Lords day : the bodily facrifices of Beafts, to the spirituall facrifices of praise, prayer, and contrite hearts; the Leuiticall Priesthoode of the Law, to the Christian Ministerie of the Goffell : the lewish Temples and Synagogues, to Churches

1 Ad.1.2,3. Cyrilbidsys ote, that S. John doth not fimply ict downe the manner of Christs appearing The Themas but also the irenmitance of the time (post diesotto) whence he concludes thus Diem igitut oftani Deminerum dem effe moceffe eft. Cyr. in loban . bb. 32.04P.58-Heb.7.11.12

ord

Tho

ord

che

ing

me

cat

Ce

the

rhi

Lo

lo

te

to

C

60

th

6

ni

ir

A

Di

and Oratories : the Old Sacra. ments of Ctrcumsifion & Paffe. ouer, to Baptisme and the Lords Supper . Gc. as may appeare by the like phrase, Acts 19.8. and Alts 28 22. Col.4.11. but for the whole summe of Pauls Do-Etrine, by which was wrought all their changes, where it tooke effect. So that as Christ was fortie dayes indructing Mo-Ces in Sinai, what hee should reach, and how hee should rule the Church under the Law : fo hee continued fortie dayes ceaching his Disciples in Sion, what they should preach, and how they should governe the Church vnder the Gofpell. And feeing it is manifest, that within those fortie dayes, Christ appointed what Ministers should teach, and how they should gouerne his Church to the Worlds end; it is not to bee doubted, but that within those fortie dayes, hee likewife ordained

Ephel.4.1.

ordayned, on what day they hould keepe their Sabbatb , and ordinarily doe the workes of their Ministrie, especially fee ing that vnder the Olde Teftament, God shawed himselfe as carefull, both by his Morall and Ceremoniall Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to bee omitted, that the Lord, a who hath times and feafons in his owne power, appoin ted this first Day of the weeke, to be the very day b wherein he ent downe from Heaven the holy Ghoft vpon the Apostles, so that vpon that day, they first beganne, and euer after continued the publike exercifing of their Ministery, in the c preaching of the word, the dadministration of the Sacraments, and the e loofing of the finnes of ponitent finners. Vpon thefe and the like grounds, f Athanasius plainly affirmeth, that the Sab-

2 Ad. 1.7.

6 Ad. 2,1,8c

c Ad. 2.1,4.

d Act.s. 38.

e Ad.2.31,

f. Athan in front specu,

bath day was changed by the Lord himselfe.

As therefore our Communion iscermed the Lords Supper because it was instituted of the Lord, for the remembrance of his death: fo the Christian Sab. bath is called the & Lords day. because it was ordained of the Lord, for the memoriall of his Resurrection. And as the Name of the h Lord honoureth the exe, fo doth it the other, And as the Lord of the Sabbath, by his royall prerogatives, and transcendent authoritie. could; so hee had also reason to change the Holy Sabbath from the fewenth day to this, whereon we keepe it. For, as concerning that feuenth day, which followd the fixe dayes, wherein God finished the Creation; there was no such precise institution, or necessitie of fandifying it perpetually, but such, as by the same authoritie, or vpon grea-

g Apoc. I.1. The Scrip. ture of the New Testamentgues no: this henourable title, to any thing, but onely to the bleffed Sabboath &holySapper. For as hee Substituted the Lords Supperin flead of the Palleoner: to did he the Lords day, in the lew M Sabbaths coome. h I. Cor.II.

20,

er reason and occasion, it might very well be changed and altered vnto fome other feuenth day. For the Commaundement doth' not fay, Remember to keepe holy the senenth day, next following the fixth day of the creation, or this, or that fementh day : bur indefinitely rememerthat thou keepe Holy a feuenth day. And to speake properly as wee take a day for the distinction of time, called either a day naturall, confishing of 24. oures; or a day artificial, confifting of 1 2. houres, from Sunrifing, to Sunne-fetting : and withail consider the Sun-standing still at noone, in loshuahs time, the space of a whole day: and the Sunne going backs tenne degrees (viz. five houres, almoft halfe an artificiall day) in Exechias time : the lewes themselues could not keepe their Sabbath vpon that precise and inst distinction of time, called at

H. Wolphii Chronolog.de Timp.lib.2.
cap.1 pag 92
Legishbstantiaest.sex diebuserrenn negocis.incambiere,septima dinina cultui dare operam.

Iofh,10,12. 33° 2.Kin,20,11

the

the first, the seuenth day from the Creation.

Christoph. Heluie Syst. count. Theol. cum Indais cap.de Sab. Adde hereunto, that in respect of the diversitie of Meridians, and the vnequal rising
and setting of the Sunne, every day varieth in some places a
gnarter, in some halfe, in other a whole day: Therefore the
Iewish seventh day, cannot precifely bee kept at the same in
stant of time, every where in
the World.

Mat. 12.3.

Now, our Lord less having authoritie, as Lord over the Sab-bath, had likewise now farre greater reason and occasion to translate the Sabbath from the lewish seventh Day, vnto the seventh Day, whereon Christians doe keepe the Sabbath.

T. Because; that by his Refurrection from the dead, there is wrought a new spritual. Creation of the World: without which all the Sonnes of Adam had beene turned to enertasting

deffru-

13.55.17. 1fa.6 22. Pla.90.3. destruction, and all the workes of the first Creation had mini-Ared no confolation vnto vs.

And in respect of this new spirituall Creation, the Scripture faith, that a Old things are paffed away, and all things are become new : b new Creatures, enem people, d nem men, e nem knowledge, f new Testament, snew Commandement, h new names, I new way, k new fong, l new garment, new Wine, new veilels, mnew Ierusalem, a new Heaven, and a new Earth. And therefore of necessity there must bee in Read of the old, a new Sabbath day, to honour and offa. 66.22 praise our Redeemer, and to meditate vpon the worke of our Redemption, and to shew the new change of the Old Teffament.

3. Because that on this day. Christ rested fro all the sufferings of his Paffion, and finished the glorious worke of our Rodemp-

b Gal. 6.15. c 1. Pet. 2.10 d Eph.4.24 e Col.3.10 f Mat. 26. 18 g loh. 12.14 h Apoc. 17. i Heb. 10.10 k Apoc.3.9 Luk.5.36 m Apoc. 21. na.Pet.3.43

Heb.4.9.

tion. If therefore the finishing of the worke of the first creati-

on, whereby God mightily manifested himselfe vnto his creature, deserued a Sabbath for to folemnize the memoriall of fo great a worke, to the honour of the worker, and therfore cals it mine holy Day : much more doth the new Creation of the World, effetted by the refurrection of Christ ( whereby hee mightily declared himselfe to bee the Sonne of God) deserue a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ, and therefore worthily called the Lords Day : For, as the deliuerance out of the Captiuitie of Babylon, being grea. ter, tooke away the name from the deliverance out of the bondage of Egypt? so the day wher-

on Christ misshed the Redemption of the world, did more justly descrue to have the Sabbath kept on it, than on that day,

where.

Ifa. 58.13.

Rom. 1.4.

Apoc. 1. 10.

Ier.23.7,8

wherein God ccafeth from creating the World. As therefore in the Creation, the first day wherein it was finished, was confecrated for a Sabbath: fo in the time of Redemption, the first day where it was perfected, must be dedicated to a holy reft: But Hill a seuenth day kept according to Gods morall Commandement. The lewes kept the last day of the Weeke, beginning their Sabbath with the Night, when God rested : but Christians honour the Lord better, on the first day of the weeke, beginning the Sabbath with the day, when the Lord arofe. They kept their Sabbath in remembrance of the Worlds Creation : but Christians celebrate it in memoriall of the Worlds Redemption: yea, the Lords Day, being the first of the Creation and Redemp. tion, puts vs in mind both of the making of the old, and redeeming of the new world.

Gen.2.2. Leuit.23.32 Neh.13.19.

Matth. 28.1. Act. 20.7.11.

As therefore vnder the Old Testament, God, by the glorie

confifting of feuen Lamps, feuen Exod.25.31

Apoc, 1.13.

Branches, &c. put them in remembrance of the Creation, light, and Sabbaths rest: So vnder the New Testament, Christ, the true light of the World, approacheth in the middest of the Lamps, and seven golden Candle. ficks, to put vs in minde to honour our Redeemer, in the light of the Goffell, of the Lords fewenth day of rest. And feeing the Redemption, both for might and mercie, fo farre exceedeth the Creation; it stood with great reason, that the greater worke should carry the bonour of the day. Neither doth the honourable title of the Lords Day diminish the glory of the Sabbath: but rather being added, angwents the dignitie thereof: as the name Ifrael, added voto Iacob, made the Patriarke the more renowred.

The

The reason taken from the example of Gods resting : from the worke of the Creation of the World, continued in force, till the Sonne of Godceafed from the worke of the Redemption of the world, and then the former gane place to the latter.

4. Because it was foretold in the Old Test ament, that the Sabbath should be kept (vnder the New Testament ) on the first day

of the weeke.

.

n

For first, in the FIG. Pfalme, Pfal, 110.3. which is a Prophecie of Christ, and his Kingdome; it is plainly foretold, that there should bee a Colemne day of Assembling, wherein all Christs people should willingly come together in the beautie of helinesse. In so much, that no rame of (peace) shall be upon those Families, that in that Feast will not goe up to Ierusalem, ( the Church ) to worship the King, the Lord of Host. Now on what day this holy Feast, and

Zach.23.27

fa

Affembly should be kept, Danid sheweth plainly, in Pfalme 118. which was a prophefie of Christ as appeares, Mat, 21.42. Act. 4. 11. Eph.2.20.as also by the confent of all the lewes, as Hierome witnesseth. Fore-shewing, how Christ by his ignominious death should be as a stone rejected of the Builders, or chiefe Rulers of Indea, and yet by this glorious Refurrettion, should become the chiefe some of the Corner : hee wisheth the whole Church to keepe holy that day, whereupon Christ should effect this wonderfull worke : laying, This is the day which the Lord bath made, let us reioyce and be glad in it. And seeing that vpon this day, that which Peter faith of Christ, appeareth to be true, That God made him both Lord, and Christ, Act. 2.36. Therefore the whole Church vnderthe New Testament, mult celebrate the Day of Christs

Resurrection. Rabbi Bachay also

faw

Pfal. 118.24.

faw by the fall of Adam on the fixt day, that on the same day, the Messias should finish the worke of Mans Redemption. And alluding to the speech of Boaz to Ruth, Sleepe unto the Morning, that Messias should rest in his graue all their Sabbath day. And hee gathereth from that speech, Genesis I. on the first day, Let there be light; that the Messias should rise on the first day of the Weeke, from death to life, and cause the Spirituall light of the Gospell to enlighten the World, that lay in the shadow of darkenesse and death. The Hebrew Author of the Booke, called, Sedar, Olam, Rabba, cap. 7. recordeth many memorable things, which were done vpon the first day of the weeke, as so many types, that the chiefe worship of God should (vnder the New Testament) bee celebrated upon this Day. As, that on this Day the cloud

Zehar vpon Gen.fol.21.

H.Broughton, Require of Conceit, pag. 50.51.

Ex H. Wolphii, Chron. de Temp. lib. c. 2. cloude of Gods Maiestie first sate upon his people. Aaron and his children, first executed their Priest-bood. God first solemnely bleffed bis people. The Princes of his people first offered publikely unto God. The first day, wherein fire descended from Heaven. The first day of the World, of the Yeere, of Moneths, of the Weeke, &c. All shadowing that it should be the first and chiefe Holy-day of the New Testament. Saint Augustine proueth by diuers places, and reasons, out of the Holy Scripture, that the Fathers, and all the holy Prophets under the Old Testament, did fore-fee and know, that our Lords Day was (hadow'd by their eighth day of Circumcision. And that the Sabbath should bee changed from the senenth day, to the eight, or first day of the Weeke, And Innius out of Cyprian, faith, that Circumcision was comman-

ded on the eighth Day, as a Sa-

ETA-

Au.Epist. ad Ianuar.119. cap.13.

Sacramentum bocfuis dies illius octaus, quo Dominus refurrexit ad iustificatione noftram, cr. -yt scribst ad Fidum Cyptistams, lib.3.
Ep. 10. Iun, in Gen. 17, 1.2.

crament of the eight day, when Christ should arise from the dead. The Councell Foro-Inlience affirmes, that Esay prophecied of the keeping of the Sabbath upon the first day of the weeke. If this Mysterie was so cleerely seene by the Fathers, vnder the shadowes of the Old Testament: fure, the God of this world hath deepely blinded their mindes, who cannot fee the truth thereof, vnder the fhining light of the Gospel. Therefore this change of the Sabbath day, vnder the New, was nothing but a fulfilling of that which was prefigured and fore-prophefied under the Old Testament.

s. According to their Lords minde and Commandement, and the direction of the Holy Ghost (which alway assisted them in their Ministerial Office) the Apostles in all the Christian Charches (which they planted) ordained, that the Christians

2.Cor.4.4.

a r. Cor. 16. 1 . 2. b The Syri. ack transla. tion hath Dumm congregamini. non ficutiuftn eft in die Domininoftri, comeditis & bibitis. The Arabian translation also hath thus. Non comeditis & habitis pro ut vere diebus Domini noftri decat & Beza witneffeth that in one ancient greek Copie, there gread ישורי ושודי pearle. The Lords Day added to every first Day, &c. cr.Cor.II 20,35,26.

stians should keepe the Holy Sabbath, vpon that seuenth day, which is the first Day of the weeke; a Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe yee also. Eurry first day of the Weeke, &c. b when yee come together in the Church (being the Lords Day) to eate the Lords Supper, c to remember and shew the Lords death till become, &c. In which wordes, note:

1. That the Apostle ordained this Day to be kept holy: therefore a divine Institution.

2. That that Day is named the first day of the weeke: therefore not the Iewish seventh, or any other.

3. Enery first day of the weeke: which sheweth a per-

petuitie.

the Churches of Galatia, as well

as of Corinto, and hee fetled one conforms order in all they Churches of the Saints: therefore it was uninerfall.

5. That the exercises of this Day, were a collections for the poore (which appeares by Att. 2. 42. and Instim Martyrs testimonie, Applog. 2.) which were gathered in the holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament: therefore it was spirituall.

6. That he will have the collection (though necessary) remooued, against his comming, less it should hinder his preaching: but not their holy meeting on the Lords Day; for it was the time ordained for the publique worship of the Lord, which argueth a necessitie.

And in the same Epistle, S. Paul protesteth, that he deliuered them none other Ordinance,

d 1. Cor. 24.

a As the phrase of breaking of bread, com prchendeth all other exercifes of rea ligion. Acts 26.7.So this phrase of laying by in ftore, comprehendeth all the other exercises of the Sabbath: & why fhould the Apostle require the collection to bee made on the first day of the Weeke, but because that on this day the holy Alfembly was held in the Apostles wines . 1. Cor. 22.34 land 15.12

1.Cor.14.37

or doctrine, but what hee had receined of the Lord. In so much that hee chargeth them, that If any man thinke himselfe to bee a Prophet, or Spiritual, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord. But hee wrote vnto them, and ordained among them, to keep their Sabbath on the first day of the weeke therefore to keepe the Sabbath on that day, is the very Commandement of the Lord And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who, feeing fo cleerly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords day, to bee a Commandement of the Lord? The lewes confesse this change of the Sabbath, to have beene made by the Apostle, Peter Alphon, in Dialog. contra ludeos.

daes, Tit. 12. They are therefore more blinde and fortish than the lewes, who prophanely denie it.

At Trows likewise S. Paul, together with seven of the chiefe
Euangelists of the Church, Sopater, Aristarchus, Secundus,
Gayus, Timothem, Tichicus, and
Trophimus, and all the Christians that were there, kept the
Holy Sabbath on the first day
of the weeke, in praying, preaching, and receiving the Lords
Supper.

And as it is a thing to be noted, that Luke faith not, that the Disciples were sent for to heare Paul preach, but the Disciples being come together to breake bread upon the first day of the meeke, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1. Cor. 11.26. Paul preached unto them, &c. And

that

A&.20.4,5,6

a Act. 21.4.

Mos Chriftanus, &c. It is the man ner of Chriitians to call it the Lords Day, Bedam Luss, cap. 41.

that none kept those meetings but Christians, who onely are called Disciples, Att. 11.26. But at Philippi, whereas yet there were no Disciples, Paul is said to goe on their Sabbath day, to the place where the lewes and their Proselytes were wont to pray, and there preached vnto them, Att. 16. 12,13. So that it is as cleere as the Sunne, that it was the Christians vsuall manner, to a passe ouer the Iewish seuenth day, and to keepe the Sabbath, and their holy meetings on the first day of the weeke. And why doth S. lohn call this the Lords day; but because it was a day knowne to bee generally kept holy, to the honour of the Lord Iefus (who rose from death to life voon that day) throughout all the Churches which the Apostles planted? Which S. John calleth the b Lords day; the rather to stirre vp Christians to a thankefull rememmembrance of their Redemption, by Christ his Resurrection from the dead. And with the day, the bleffing of the Sabbath is likewise translated to the Lords Day, because that all the Sanctification belonging to this new World, is in Christ, and from Heb. 2.5. him, conveyed to Christians. And because there cannot come a greater Authoritie, than that of Christ and his Apostles: nor the like cause, as the new Creation of the World : therefore the Sabbath can neuer bee altered from this day, to any other, whileft this world lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and fetling of the Church, nothing was done, but by the speciall order and direction of the Apostles, I.Cor. 11.34. I.Cor. 14.36,37. Tit. 1.5. Act. 15.6.24. and the Apostles did nothing but what they had warrant for from Christ, 1. Cor. 11.23. To

Heb. 2.11. and 5.9.

fre

Wi

La

m

W

an

pe

T

I

To sanctifie then the Sabbath on the senenth Day, is not a ceremoniall Law abrogated: but the Morall and perpetuall Law of God perfected. So that the same perpetuall Commande. ment, which bound the Iemes to keepe the Sabbath on that seuenth day, to celebrate the Worlds Creation, bindes Chrifrans to folemnize the Sabbath, on this fenenth day, in memoriall of the Worlds Redemption : for the fourth Commandement, being a Morall Law, requireth a seventh day, to bee kept holy for euer. And the Moralitie of this, as of the reft of the Commandements, is more religiously to be kept of vs under the Gospel, than of the lewes under the Law, by how much wee (in Baptisme) haue made a more speciall Conenant with God, to keepe his Commandements : and Gad , hath cournanted with vs, to freevs from

from the curse, and to assist vs with his Spirit, to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is Morall and perpetuall, may plainely appeare by these reasons:

Ten reasons demonstrating the Commandement of the Sabbath to be Asorall.

1. D Ecause all the reasons of Dthis Commandement, are morall and perpetuall: And God hath bound vs to the obedience of this Commandement. with more forcible reasons, than to any of the rest. First, because he did fore-see, that irreligious men would either more carelelly neglect, or more boldly breake this Commandement, than any other, Secondly, because that in the practise of this Commandement, the keeping of all the other consisteth: which

Ier.15.32. Ezec.20.19 20,21,24. Ezech,23.38.

Ex Bodin. de republib.4. which makes God fo often complaine, that all his worlhip is neglected or overthrowne. when the Sabbath is either neolected or transgressed. It would make a man amazed (faith Mr. Calsin ) to consider how oft. and with what zeale and prote-Ration, God requireth all (that wil be his people ) to San difie the Sementh day: Yea, how the God of mercie, mercilefly punisheth the breach of this Commandement with cruell death : as though it were the fumme of his whole honour and feruice.

And it is certaine, that hee who makes no conscience to breake the Sabbath, will not (to serve his turne) make any conscience to breake any of the other Commandements, so hee may doe it without discredit of his reputation, or danger of Mans Law. Therefore God placed this Commandement in the middest of the two Tables, be-

cause

cause the keeping of it, is the best helpe to the keeping of all the rest. The conscionable keeping of the Sabbath, is the Mother of all Religion, and good discipline in the Church. Take away the Sabbath, and let euery Man serue God when hee lifleth, and what will shortly become of Religion, and that 1. Cor. 14.33 Peace and Order, which God will have to bee kept in bis Church ? The Sabbath day is Gods market-day for the weekes provision, wherein He will have vs to come vnto him, and buy of him without Silver or Money, the Bread of Angels, and Water of life, the Wine of the Sacraments, and Milke of the Word to feede our Soules : tried Gold, to enrich our Faith : precious Eye-salue, to heale our spirituall blindneffe : and the white Raiment of Christs Rightcousnesse, to cover our filthy nakednesse. Hee is not farre from true

e

e

0

f

e

Efa. 55,1,2.

Apoc. 3.18

true pietie, who makes Conscience to keepe the Sabbath day: but hee who can dispence with his Conscience to breake the Sabbath for his owne profit or pleasure, his beart neuer yet felt, what either the feare of God, or true religion meancth. For, of this Commandement may that speech of S. James bee verified; Hee that faileth in one, is guiltie of all. Seeing therefore, that God hath fensed this Commandement with fo many meratt reasons, it is euident, that the Commandement it selfe is morall.

2. Because it was commanded of God to Adam in his Innocencie: whilest (holding his happinesse, not by Faith in Christs Merits, but by Obedience to Gods Lam) hee needed no Ceremonic, shadowing the Redemption of Christ. A Sabbath therefore of a senenth day cannot bee simply a Ceremonic, nie,

lames'2.9.

nie, but an Essentiall part of Gods worship, enjoyned vnto Man, when there was but one condition of all men. And is it was necessary for our first Parents to have a Sabbath Day, to serve God in their perfection; much more need their Posteritie to keepe the Sabbath in the state of their corruption. And seeing God himselfe kept this day holy, how can that man be holy, that doth milfully prophane it?

3. Because it is one of the Commandements which God spake with his own mouth, and twice 2 wrote with his owne fingers in Tables of stone, to signific their authoritie and perpetuitie. All that God wrote, were morall and perpetual Commandements, and those are reckoned tenne in number. If this were now but an abrogated Ceremony, then there were but wine Commandements. The Cere-

Gen.2.8.

a Exod.34.1

Deut.4.13.

Deut.4.4.

moniall

monialithat were to bee abrogated by Christ, were written all by Moses: But this of the Sabboth, with the other nine, written by God himselfe, were put into the Arke, where no ceremonial Law was put: to shew that they should bee the perpetual rules of the Church, yet such as none could perfectly sulfill and keepe, but onely Christ.

1.Reg.8.9. Hcb.9.3.

Rom 5.17.

Matth.5.19.

4. Because Christ professeth, that bee came not to destroy the morall Law : and that the least of them should not bee abrogated in his Kingdome of the new Testament. Infomuch, that whosoener breaketh one of the least of these tenne Commandements, and teacheth men fo, hee should be called the least in the Kingdome of Heaven: that is, hee should haue no place in his Church. Now the Morall Law commandeth one day of seuen to bee perpetually kept a Holy Sabbath. And Christ himselfe expresty

expresty mentioneth the keeping of a Sabbath among his Christians, at the destruction of Ierusalem, about 42. yeeres after his Refurrection. By which time, all the Mosaicall ceremonies ( except eatingof Bloud, and things strangled) were by a publike Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight bee not in the Winter. nor on the Sabbath day. Not in the Winter; for that (by reason of the foulenesse of the wayes and weather) their flight should bee more painefull and troublesome vnto them : not ypon the S'abbath, because it would bee more grienous to their hearts, to spend that Day in toyling to faue their lines, which the Lord had commanded to be spent in holy exercises, to comfort their foules. Now if the fanctifying

A&\$ 15.20 21,24,28.

Mat,24.20.

of the Sabbath, on this day had beene but ceremoniall; it had beene no griefe to haue fle i on this day, no more than on any other day of the weeke. But in that Christ doth tender fo much this feare and griefe of being driven to flie on the Sabbath day: and therefore wisheth his to pray voto God, to present such an occasion: he plainely demonstrates, that the observation of the Sabbath is no abrogated ceremonie, but a morall Commandement, confirmed & eftablished by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath; S. lohn will tell you that it was on the Lords day, Apo. 1.10. if you will know on what day of the meeke that was, S. Paul will tel you, that it was on euery first day of the weeke, I. Cor. 16.1:

As Christ admonished, so Christians pray, and according

to their prayers, God (alittle before the wars began) warned by an Oracle, all the Christians in lernsalem, to depart thence & to go to Pella, a little towne beyond Iordan: and fo to escape the wrath of God, that should fall vpon the citie and nation. If then a Christian should not, without griefe of heare, flie for the fafety of his life on the Lords Day, with what ioy or comfort can a true Christian neglett the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords Day, in prophane and carnall sports, or feruile labour? And feeing the destruction of lerufalem was both a type, and an affurance of the destruction of the World: who feeth not, but that the holy Sabbath must continue till the very end of the world?

e

it

3.

of

11

f

60

ng

5. Because that all the Ceremonial Law was injoyned to the lewes onely, and not to the

Gen-

Euseb.bist. Exclest 3. cap. 5. It is probable, that this Oracle was that voice (Migremus hinc) which with an earthquake was heard by night in the Temple, mentioned by Iosephus, de bello Indaico.1.7.6.12. Mat. 24. 35

Ifa.56,6.

Nche.13. 11,&c. Eph.2.14.

Geniles: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of God, in the state of innocencie, when there was but one state of all men, and therefore enjoyned to the Gentiles, as well as to the Iewes. Sothat all Magistrates and Housbolders were commanded, to constraine all Strangers (as well as their owne Subjetts, and Family) to observe the holy Sabbath, as appeares by the fourth Commandement, and practice of Nehemiah. All the ceremonies were a partitionwall to separate Iewes and Gentiles. But seeing the Gentiles are bound to keepe this Commandement as well as the lewes, it is euident that it is no Iewisb ceremony. And feeing the same authority is for the Sabbath, that is for marriage; a man may as well fay, that marriage is but a ceremoniall Law, as the Sabbath. And remember that where marmarriage is tearmed but ence the couenant of God, because instituted by God in the beginning: So the Sabbath is enery where called the Sabbath of the Lord thy God, because ordained by God in the same beginning, both of Time, state, and perpetuitie: therefore not ceremonials.

The corruption of our nature found in the manifest opposition of micked men, and in the fecret unwillingnesse of good men to lanchise sincerely the Sabbath, sufficiently demonstrateth, that the commandement of the Sabbath is Spirituall and Morall.

7. Because that as God by a times apperpetuall Decree made the Sun, the Moone, and other Lights in the firmament of Heauen, not onely to divide the day from the night, but also to be for a Signer, cations & and for b Seasons, and for cdayes& for dyeers: to he ordaingue of the weeke from the other, d Solar, Sabbataris and Inbilee, Exod, 23, 11, 12.

e

,

y

ıt

te

Prou. 2. 17. Mat. 19.6,8.

Nitimur in vetitu. Hor. Rom.7.14. Gen. 1.14. Iob 9.9. Iob 38.31. Amos 4.8. 2 To diftin. guith twixt Spring and Harueft, Summer & Winter,& to foreshew Indgements to come. Mondim. fig. Sacred times appointed for Gods holy worship, hauing speciall fignifi. cations & promifes\_ One of the feuen dayes ned in the Church on earth, the holy Sabbath to bee not onely the appointed season, for his folemne worship: but also the perpetuall rule and measure of time: So that as 7. dayes make a weeke, foure weekes a moneth, twelve moneths a yeere: fo fenen yeeres make a Sabbath of yeeres, feuen Sabbaths of yeeres a Inbilee, or 80. Inbilees, or 4000. veeres, or after Ezechiel, 4000. Cubits, the whole time of the Old Testament, till Christ by his Baptisme and Preaching , began the state of the New Testament. Neither can I heere passe ouer without admiration, how the Sacrament of Circumcision continued in the Church 39. Inbilees, from Abraham, to whomit was first given, vnto the Baptisme of Christ in Iordan: which was iuft fo many Inbilees (after Bucholcerus accompt) as the World had continued before from Adam, to the birth of Abraham.

Index Chr. apud Arn Mundi 1998 braham. Moses began his Ministery in the 80. yeere of his age. Christ enters upon his office in the eighty Iubilee of the worlds age. lofeph was thirtie yeeres old, when hee began to rule ouer Egypt, Gen. 41. 46. and the Leuites began to serue in the Tabernacle at thirty yeeres old: So Christ likewife, to answer these figures, began his Ministery in the thirtieth Inbilee of Mofes, and when hee began to beethirtie yeeres of age, Luk 3. 23.in the middeft of Daniels att weeke: and fo (continuing his Ministery onearth three yeeres and a halfe) finished our Redemption, and Daniels period, by his innocent death upon the Crosse. The most of all the great Alterations, and strange accidents, which fell out in the Church, came to passe either in a Sabbaticall yeere, or in a yeere of Inbilee: For example:

n

r

i.

it

7-

h

T

ìè

re

1-

77.

The seventy weeks of Daniel

T 3

begin-

After M'.

Robert Pont
his computation.

Treatife of
the last decaying age
of the
world, pubbished, Ann.
Dom 1600.

Robert Pont
treat. of the
last age,
page 17.

beginning the first years of Cyrus, and the 3439. yeere of the world, containe so many yeeres, as the World did weekes of yeeres vnto that time: and fo many weekes of geeres, as the world had lasted Jubilees. Dauids seuenty weekes of yeeres, contained foure hundred and 90. fingle yeeres; the world before that time, 490, weekes of Sabbaths of yeeres. Daniels period 70. meekes, the worlds 70. Inbilees: So that to comfort the Church for their 70. yeeres cap. tiuity, which they had now according to Ieremies Prophesie, endured in Babylon, Gabriel tels Daniel, that at the end of 70. weekes or Sabbaths of yeeres, that is. 70. times 7. yeeres, or 490. yeeres, their eternall redemption from hell, should bee effected by the death of Christ, as fure as they were now redee-

med from the captinity of Ba-

Ier.15.11,12.

Ezra.t.r.

bylon. This period of Daniel,

e

o

d

d

f

containing 70. Sabbaths, or 10. Inbilees of yeeres, began at the first libertie, granted the lewes by Cyrus, in the first yeere of his reigne ouer the Babylonians, mentioned, Hez. 1. 1. and ends iustly at the time that Christ dyed vpon the croffe. From the death of Christ, or the last end of Daniels weekes, to the feuenty and one yeere of Christ, the world is measured by feuen seales, or seuen Sabbaths of yeeres, making one complete Iubilee. From the end of those feuen seales, the world is meafured to her end by \$7. Trumpets, each containing 245, yeers (as some coiecture, about 440. yeeres hence, the truth will appeare: ) Enoch, the seuenth from Adam, having lived fo many yeeres, as there are daies in the yeere. 365, was translated of GOD in a Sabbaticall yeere. Moses the seuenth from Abraham, as another Enoch, is buri-

Apoc. 5.1.

<sup>2</sup> Apoc. 8.2.
and 9.7.
Napier, on the Apoc.
Proposition
6,8,9. & his
Resolution.

Pont. Of the last age of the World, pag. 12. Buchol. 2. Index Ch. Broughtons consent. A.M. 1430. Deut. 34. Pont. Jbid. & Scaliger. Buchol.

Pont. p. 21. Buch. Chrono apud A.M.2500.

ed of God, but borne in a Sabbaticall yeere of the world, 2373. and in the 777. yeere fince the flood (after Broughtons computation) is faued, as a new Noah in a Reede Arke, and liveth a Builder of the Church, folong as Noah was building the Arke, 120. yeeres. The promise was made to Abraham in a Sabbaticall yeere, being the 2023. of the world. The fixth yeere of loshnah, beeing 2500. yeeres from the Creatio of the world, wherin the land was possessed, and deuided among the Children of Ifrael, was a Sabbaticall yeere, and the 2 50. Inbilee from the creation of the world. At this yeere Moses begins his Inbilee, by which (as with a chaine of thirty linkes) hee tyeth the parting of Canaans pofsession to the Israelites by loshunb; to the opening of the Kingdome of Heaven to all beleeuers by Iejus. And fo carrieth

eth the Church of the Iewes by ab iosfull streame of labilees from the Type to the substance, from Canaan to Heaven, from Ioshnab to Iesus: for Christ at the end of Moses thirtie lubiles, and the beginning of the 30. yeere of hisage, at his Baptisme openeth beauen, and giues the cleerest vision of the blessed Trinity, that was seene since the world began. And by the filuer trumpet of his Gospel, proclaimes; according to the Prophesie of Esay, eternall Redemption to all that repent, and beleeue in him.

And the yeere of our Sauiour Christs birth, being the
3948. of the world was the
end of a Sabbasicall yeere: and
the \* 564. Septenary of the
World. Moses maketh the
communage of all men, to bee
ten times senen, Pfalme 90. and
enery senenth yeere commonly produceth some notable
T 5 change

Iubilee, feme deriue of Trumpers or Rams hornes, w herewith the Iubilee was founded:others from Jubal a streame, because they carry vs to the death of Christ, the author of our'eternal rest and ioy Ifa.61. Luke 4.

\*Pont. of the last decaying age, of the World, page 12,13,21.

2 Expertum est in plerisque omnibus 2.annum cum periculo or clade aliqua venire aut corporis merbique granioris, aut vite interitus, aut animi ægritudinis.Ag. 1.1.15. c.7. August in Ep.ad Caium nepotem exultat, fe xxillax topa communem Teniorum. omnium 63. eunfiffe,Bodinde Rea pub.1.4.c.2. b Aristotle, Cicero, Bernard, Bocas. Eralmus. Lutber, Metancton, Sturmius,

a change or accident in mans life; And no wonder, for as Hippocrates affirmeth, that a childe in his mothers wombe, on the leuenth day of his Conception, hath all his members finished, & from that day groweth to the perfection of birth: which is alwayes either the ninth, or feuenth moneth. At seuen yeeres old, the childe casts his reeth, and receives new. And every (ewenth yeere after, there is some alteration or change in Mans life; especially at nine times femen, the Climattericke yeere, which by experience is found to have beene fatall to many of chose learned b men, who have beene the chiefest lights of the World. And if they escaped that yeere, yet most of them have departed this life in a feptenary yeere. Lamech died in the yeere of his life, 777. Methusaiem, the longest liver of the fons of men, died when hee

began to enter his 900.and 70. yeere. Abraham dyed, when he had lived 25. times 7. yeeres. Iacob when hee had lived 21. times 7. yeeres. David, after he had lived 10. times 7. yeeres. So did Galen, fo did Petrarch, who(as Bodin noteth) dyed on the same day of the yeere that he was borne: so did the Mayden Queene \* Elizabeth, of bleffed and neuer-dying memorie, who came into this world, the Ene of the Nativitie of the blefed Virgin Marie: and went out of this World on the Ene of the Annunciation of the Virgin Marie. Hippocrates dyed in his 15. Septenarie. Hierome, and Hocrates, intheir 13. Plinie, Bartolus, and Cafar, in their 8. Septenarie. And Iohannes de temporibus, who lived 361. yeeres, dyed in the 53. septenarie of his life. The like might be observed of innumerable others. And indeed the whole

\* She was, the is (what can there more be faid?) In earth the first, in heauen the fecond Maid.

Buchole:

Climax vitæ virorum ferè feptenariis aut novenariis. Fæminarum verò fenariis definitur, Bodin. de Rep.lib.4. cap.2. whole life of a man is measured by the Sabbath: for how many yeeres soeuer a man liueth here, yet his life is but a life of seuen dayes multiplied: so that in the number of 7. there is a mysticall persection, which our vnderstanding cannot attaine vnto.

All which Dinine disposition of admirable things, so oft by senens, call vpon vs to a continual meditation of the blessed Senenth day-Sabbath, in knowing and worshipping GOD in this life; that so from Sabbath, to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy history, may easily perceiue, that the whole course of the world is drawne, and guided by a certaine Chaine of Gods providence, disposing all things in number, measure, and weight:

Wild. 1117

All times are therefore meafured by the Sabbath, fo that time and the Sabbath can neuer be separated: And the Angell sweares, that this measuring of time shall continue, till that time shall bee no more: And as the Sabbath had his first institution in the first Booke of the Scriptures, fo hath it its confirmation in the last: and as this Booke doth authorize this day; so this day graceth the Booke: in that the matter thereof was reuealed vpon fo holy a day, the Lords reuelatió vpon the Lords Day. As well therefore may they pull the Sunne, Moone, and Starres out of the Heavens, as abolish the Holy Sabbath, (Times Mete-rod) out of the wurch : feeing the Sabbath is or dained in the Church (as well as the Sunne and Moone in the firmament) for the distinction of times.

8. Because that the whole Church

H.Wolph. proæm. Chro. Apoc.10.6. Tempus eft rerum mundanarum duratio extrinfecus obseruata. H.Wolph. [bron.cap.I. Tempus cum mundo coepit. or una de siturum eft.ibid. Gen 2.3. Apoc. 1. 10.

Si guid borum tota die ber orbem frequentat Ecclesia. Nam boc quin ita faciendum sit disputare, insoletissimæ insania est. Aug. Epift. 118. ad Ian. Synod. Col. par.9. cap. 9. Ignat. ad Magnes.

Apolo. 2.

O igen. Homilia 7. Juper Exo.I. Church by an a vniverfall confent, ever fince the Apostles time, have still held the commandement of the Sabbath, to bee the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the weeke, to be the institution of Christ and his Apostles.

The Synode, called Synodus Coloniensis faith, that the Lords Day hath beene famous in the Church euer fince the Apostles time. Ignatius Bishop of Antioch lining in S. lohns time, faith. Let enerie one that loneth Christ. keepe holy the Lords Day, renownedby his Resurrection, which is the Queene of daies, in which death is overcome, and life is forung up in Christ. Iustin Martyr, who lived not long after him, sheweth, how the Christians kept their Sabbath on the Lords Day, as wee doe. Origen, who lived about 180. yeers atter Christ, shewes the reason why

why the Sabbath is translated to the Lords Day. Augustine saith, That the Lords Day was declared unto the Church by the Resurrection of the LORD upon that Day. Et ex illo capit habere softinistatem suam, and by Christ it was first ordained to beekept holy. And in another place, that the Apostles appointed the Lords Day to beekept with all religious solemnity, became that upon that Day, our Redeemer rose from the dead, which also is there fore called the Lords Day.

As therefore Dauid said of the City of God, so may I say of the Lords Day, Glorious things are spoken of the Day of the Lords for it was the Birth-day of the world, the first day wherein all creatures began to have being. In it, Light was drawne out of darkenesse. In it, the Law wasgiven on Mount Sinai. In it, the Lord to se from death to life. In it, the Saints came out of their

Epist.ad Ianuar.119. cap.13.6ad Cassul. Epist.86. Aug de tem. serm.251.

Pfal.87.3.
Aug.de tem.
ferm.251.&
154.cont.
Conft.can.8.
Wolphius
Chron.lib.1.
cap.10.
Muff.Bipont. pofiil.
Dom Pafch.
Mat.27.52.
Codoman.
Annal. Ann.
Mün.2515.

graues,

Iosh.6,13. Apoc. 10.7.

Aug. ad Caful. Eph. 86. & ad Ian. 119. cap. 19. Aug. Serm. temp 251. & 154. & Con. 6. Constant. cap. 8. graues, assuring that on it Christians should rise to new nesse of life. In it the Holy Ghost descended upon the Apostles. And it is very probable, that on the senenth Day, when the senen Trumpets have blowne, the cursed fericho of this world shall fall, and our true Iesus shall give us the promised possession of the heavenly Canana.

Hee that would fee the vniforme confent of Antiquitie, and practice of the primitine Church in this point, let him read Enfebius Ecclefiasticali history, Lib. 4. cap. 23. Teriulian lib. de Idolatria, cap. 14. Chi yf. Serm. 5. de resurrectione. Confti. tut. Apost.lib.7.6ap. 37. Cirilita Iohan. lib. 12. cap. 58. Of this iudgement are all the found new writers: fee Foxe on the Apoc. 1.1,10. Bucer.in Mat. 12. II Gualt.in Malac. 3. Hom. 22. Fulke on the Rhemish Tastam. Apoc.

Apoc. 1. Chem. Exam. Con. Trid. par. 4. De diebus Feftis. Wolph. Chronol. lib. 2. cap. 1. \* Armin. Thef. in 4. pracept . and innumerable others. Learned Innius shall speak for all: Quamobrem cum Dies Dominicus . Cre. Wherfore seeing the Lords Day is both by the fact of Christ (viz.bis Resurrection, and often appearing to bis Disciples upon that day, ) by the example and institution of the Apostles, and by the continual practice of the Ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Iewis Sabbath, inepte faciunt, they doe foolifily, who fay that the obsernation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establish the Traditions of men. And againe, The cause of this change is the resurrection of Christ, and the benefit of the reforing of the Church by Christ, the

\* Non dubitamus quin variè apud Christianos Sabbatum violetur, non abstinendo ab ijs qua alijs diebus licita sunt. Armin. Iunius Prælect in Gen. 23.

theremembrance of which benefit did succeede into the place of the memorie of the creation. Non humana traditione, sed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of huresurrestion, and one-verietishth day after, unto his ascension into heaven, and appeare unto his Disciples, and came into their assemblies.

9. Because that the Lord himselfe expoundeth the end of the Sabbath, to be a figne and document for ever; betwiet him to his people, that he is sehoush, by whom they are fantissied; and therefore must onely of them bee worshipped: and vpon the paine of death, chargeth his people for ever to keepe this memorially nuiclated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What God hath

Exodus 31.
13,14, &c.
Ezech.20.
12,20.
Eze. 46.1,
2,3,&c.
Exod 35.2.
Armin. disput. Theol.
in præcept.4.
Thes. 14.
Act. 10.15.

e

e

0

3

bath perpetually fanctified, let no man euer presume to make common or prophane. Vpon this ground it is, that the commandement tearmes this Day, the Sabbath of the Lord thy God. And God himselfe calles it, his Holy Day. And upon the same ground likewise, the old Testament consecrated all their Sabbaths & holy daies, to the worship and honour of God alone. To dedicate therfore a Sabbath to the honour of any creature, is groffe Idolatrie. For the first Table makes it a part of Gods worship, to haue a Sabbath to his honour: So doth Leuis, 23. 3,37,38. &c.and Ezec. 20.20. Nehe. 9. 14. the Sabbath is put for the whole worship of God. And our Saujour teacheth that wee must worship the Lord God onely, Matth. 4. and therefore keepe a Sabbath to the onely honour of God. The holy Ghost notes it as one of Ieroboams greatest

Ifa 58.13.

Reade H.
Wolphius
Chronol de
Tem lib.z.c.
4.pag.118.
& cap.7.pag.
104.&c.

greatest sinnes: That hee ordained a seast from the denice of his owne heart, I King. 12.33. And God threatneth to visit Israel for keeping the dayes of Baalim: that is, of Lords, as Papists doe of Saints, Hos. 2.13. but saith that such forget him. And so indeede none are lesse carefull in keeping the Lords Sabbath, than they who are most superstitious observers of Mons holy-dayes. The Church of Rome therefore commits grosse Idolatry:

First, in taking upon her to ordaine Sabbaths, which belongs onely unto the Lord of the Sab-

bath to doe.

Secondly, in dedicating those Holy-dayes to the Honour of Creatures, which in effect is to make them fantlifying Gods.

Thirdly, in tying to these dayes, Gods worship, prayers, fa-

Sting and merit.

Fourthly, in exacting on these dayes of Mens inuention, a

greater

greater measure of folemnity and fanctification, than voon the Lords Day, which is Gods Commandement, which in effect is to preferre Antichrist before Christ. Our Church hathiuftly abolished all superstitious and idolatrous feasts: and onely retaines a few holy-dayes to the honour of God alone, & cafing of servants, Dent. 5.14. though long custome forceth to vie the old names, for civill distinction: As Luke vied the prephane names of Castor and Polinx, Act. 28. II. and Christisans of Fortunatus, 1 Cor. 16.17. Mercurius, Rom. 16. 14. and Iewes, of Mardocheus day, 2. Machab. 15.37.

Gods Indgements on Sabbathbreakers, may sufficiently seale vnto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilfull propha-

ners

ners of the Lords Day.

The Lord (who is otherwise the God of mercy) commanded Moses to stone to death the man, who (of a presumptuous mind) would openly goe to gather Stickes on the Sabbath Day. The sact was small; True but his sinne was the greater, that (for so small an occasion) would presume to breake so great a commandement.

Nicanor offering to fight against the Iewes on the Sabbath Day, was slaine himselfe, and

35000. of his men.

A Husband-man grinding corne vpon the Lords Day, had his Meale burnt to ashes.

Another carrying Corne on this day, had his Barne, and all his Corne therein burnt with fire from heaven the next night after.

Also a certaine Noble man (prophaning the Sabbath vsually in hunting) had a Childe

Num,5.32.

1 Mac.8. 27,28.

Cant Magdel 12 c.6.

Disp. de tempore, serm. 117. Tho. Cant. lib. z. apib. Timp. admir. vindict. diu. Thea. bist.

by

by his wife, with a head like a dog, and with eares and chaps,

crying like a hound.

A couetous Flaxewife at Kin-Stat in France, Anno. 1 559. vling with her maids to worke at her Trade on the Lords Day, it feemed vnto them, that fire issued out of the Flaxe, but did no harme: the next Sabbath it tooke fire indeede, but was quickely quenched: but not taking warning by this, the third Sunday after it took fire againe, burnt the house, & so scorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire aliue and vnburnt.

On the 13. of lannary, Anno.

Dom. 1582. being the Lords

Day, the Scaffolds fell in Paris

Garden, vnder the people, at a

Bear-bairing, so that eight were
suddenly staine, innumerable
hurt

Iohan. Fin. 1.3.de Miraculu.

Stowes A-bridgement Anno. 1582. Discite iam moniti
Dominum non temnere Christum.

hurt and maimed. A warning to fuch, who take more pleasure on the Lords day to be in a Theater beholding carnall sports, then to be in the Church, seruing God with the spiritual works of Piety.

Many fearefull examples of Gods Iudgements by fire, have in our dayes bin shewed vpon divers townes, where the prophanation of the Lords Day hath bin openly countenanced.

Stratford vpon Avon was twice on the same day twelve-moneth (being the Lords Day) almost consumed with fire: chiefely for prophaning the Lords Sabbaths, and for contemning his Word in the mouth of his faithfull Ministers.

Tenerton in Denonshire, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that GOD would bring some heavy Judgement on the Towne, for their horrible

prophanation of the Lords Day, occasioned, chiefely, by their Market on the day following. Not long after his death, on the third of April, Anne Dom. 1598. God (in lesse than halfe an houre) confumed with a fuddaine and fearefull fire, the whole Towne except onely the Church , the Court-house , and the Almes-boufes, or a few poore peoples dwellings, where a man might haue feene 400. dwelling houses all at once on fire; and aboue fiftie persons confumed with the flame. And now againe fince the former Edition of this booke, on the fift of Angustialt, 1612. (14. yeeres fince the former fire) the whole Towne was againe fired, and confumed, except some thirtie bonses of poore people, with the Schoole-house, and Almeshouses. They are blinde, who fee not in this, the finger of GOD. God grant them grace

S

e

h

Whileft the Preachers cryed in the Church, prophanenefle,prophanenesse. Gain would not fuffer them to hearc: therfore when they cryed fire, fire, in the streete, God would not fuffer any to help.

when

when it is next built, to change their Market-day, and to remooue alloccasions of prophaning the Lords Day. Let other Townes remember the Towner of Silve, Luke 13. 4. and take warning by their neighbours chastisements; seare GODS threatnings, Ier. 17-27, and believe Gods Prophets, if they will prosper, 1 Chron. 20.26.

Many other examples of Gods iudgements might be alleadged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the Lords Day; proceed in thy prophanation: it may be the Lord will make thee the next example, to teach others to keepe his Sabbaths better.

He punisheth some in this life, to signifie how hee will plague all wilfull transgressours of his Sabbaths at the last day.

Thus wee have proved, that the Commandement of the

Sab-

e-

fer

ver

ke

irs

S

be-

ley

of

al-

not

art

ion

l in the

ext

to

his

will

urs

lay.

hat

the

Sabbath is Morall, and that the change of it from the Seuenth, to the first day of the weeke, was instituted by the authority of Christ, and of his Apostles. But as in promulgating of the Law, diuers ceremonies peculiar to the Iewes, were annexed, the rather to bind that people to the more carefull performancethereof, as to the first Commandement, their delinerance from Egypt, shadowing their redemption from Hell: to the fift Commandement, length of dayes in Canaan, typing eternall life in Heaven: to the fix: Commandement, Abstinence from blood and things strangled, figuring the care to abstaine from all kinde of Murther; and to the whole Law, the ceremony of g Parch-ment-lace, putting them in midde to keepe within the limits of the Law. So likewife to the fourth Commandement were added fome Ceremonies

s Num.15. 38. \* Num.28.

bEx0.35.23. Ex0.16.2,3. d Deut.s.s. eIt was the Sabbath Day, on which 210-Ces, and the children of Ifrael fang to God, when Pharaob and his Hoffe were drowned in the Sea. Exod. 15. See Trem. and Fun. notes on Deut.5.15. and on Exo. 12.15.

nies which peculiarly belonged to the lewes, and no other people: as first, the double a Sacrifices appointed for them on the Sabbath Day, shaddowing how Go p will bee ferued on the Sabbath, with greater obedience than on the week dayes. Secondly, the brigid, and strict ceasing from making of Fire, dreffing of meate, and all bodily labour, both d remembring them of their full deliuerance by Moses conduct from the fiery Furnaces, & flauery of E. gypt, vp on cthat day : as also shaddowing vntothem the eternall redemption of their Soules from hell, by the death of Christ. Thirdly, the keeping of the Sabbath vpon the precise seuenth day in order of the Creation: Thaddowing to the Iewes that Christ by his death, and resting on their Sabbath, in the Graue, should bring them reft & eafe, from the burthen and yoke of the Legall ceréceremonies, which neither the?
nor their Fathers were able to
beare, Act. 15. 10. Col. 2. 16, 17.

er

6-

on

g

on

e-

S.

ilt

e,

0-

ng

ce

he

E.

lfo

er-

eles

ift.

ab-

nth

ad-

rift

eir

uld

the

gall

re-

And howfocuer in Paradife before mans Fall, the keeping of the Sabbath on the feuenth day of the Creation, was not a Ceremony, but an Argument of perfection: yet after the Fall, it became Ceremoniall and subject to change in respect of the restauration by Christ; as Mans. life before the fall, beeing Immortall, became afterwards Mortall: and nakednesse being an ornament before; became afterwards a shame: and Marriage became a type of the Myficall union betwixt CHRIST and his Church, Ephef. 6. And to fulfill the Ceremonies (added for the Ienes fake vnto the Sabbath) Christ at his death rested in the grave all the Iemish Sabbath day; and by that reft, fulfilled all those Ceremoniall accessaries. Now, as the cea-

ceasing of the Ceremonies annexed to the 1. 5. and 6. Commandements, and to Marriage, did notabolish those Commanements, and Marriage; nor use them to cease from being e perpetuall Rules of Gods worship, and mans righteousnesse: no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the moralitie of the Commandement of the Sabbath; fothat though the Ceremonies be abolished: by the accesse of the Substance; and the Shadow ouershadowed by the Body, (which is Christ) yet the holy rest (which was commanded & kept, before either the Iewes were a people, orthose Ceremonies annexed to the Sabbath) still continueth as Gods perpetuall law, whereby all the posterity of Adam are bound to rest from their ordinary busines, that they may wholly spend euery

nery seventh day in the solemne worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not sound one word of any ceremony.

The chiefe objections against the morality of the Sabbath,

are three.

1-

1-

e,

)-

1

That of Paul to the Galatians, Tee observe dayes, and moneths, and times, and yeeres, &c.But there the Apostle condemnes not the morall Sabbath, (which we call the Lords Day: and which he himself ordained according to Christs commandement, in the same Churches of Galatia and Corinth, and kept himself in other Churches)but he speaks of the Tewish dayes, and times, and yeeres, and the keeping of the Sabbath on the senenth day from the Creation, which he tearmeth hadowes of things to come, abolished now V4

Obiect. Gal. 4.10.

1 Cor.16.1. and 14. 37. Act.20.7. Col.2.17. Levit.23.

Obiect 2. Col.2.16.

Obiect.3. Rom.14.5.

Rom. 15.1.

by Christ the body; and in the Law are called Sabbaths; but distinguished from the morall Sabbaths;

2. That of Paul to the Coloffians: Let no man therefore condemne you in meate or drinks, on in respect of an boly day, or of the new moone, or of the Sabbath dayes. But heere the Apostle meaneth the lemist ceremoniall Sabbaths, not the Christian Lords Daie, as before.

3. That of the same Apostle to the Romanes, This man escemethione doie about another daie; and another countest energy daie, alike, Go.

But S. Paul makes no such account: for the question there is not betweene Iew and Gentiles, but betweene the stronger and meaker Christians. Thestronger esteemed one day about another, as appeares in that there was a day both commanded, and received in the Church, every

euery where knowne and honoured by the Name of the Lords Day. And therefore Paul faith here, that bee that obferned this Day, observed it unto the Lord. The observation where of, because of the change of the lewish senenth day, some weake Christians (as many now adayes) thought not fo necessary: fo that if men (because the lewift day is abrogated) will not honour and keepe holy the Lords Day, but count it like other daies : it is an argument (faith the Apostie) of their weakenesse, whose infirmity must be borne, till they have time to bee further instructed and perswaded. Other objections are friuolous, and not worth the answering.

The true manner of keeping hely the Lords Day.

Ow the fanctifying of the Sabbath confilts in two things. First, In resting from all service and common businesse, pertaining to our natural life. Secondly, In consecrating that rest wholly to the service of God, and the vie of those holy meanes, which belong to our spiritual life. For the first.

The service and common workes, from which wee are to cease, are generally all civili workes from the 2 least to the greatest.

More particularly:

First, from all the workes of our calling, though it were reaping in the time of harnest.

Secondly, from carrying burthens, as Carriers doe: or riding abroad for profit, or for pleafure: God hath commanded that the beafts should rest on the Sabbath Day, because all occasion of travelling or labouring with them should bee cut off from man. GOD gives them that Day a rest, and hee that, without necessity, deprives them

\*Exod 31. 29,30. Exod 31. 12,13.

Exo.31.15. &c. Exod.34.21 Nehc.13. 15. let.17.21, 22,37.

Deut. 5.14.

them of their rest on the Lords day: the growner of the poore tyred beatts, shall, in the day of the Lord, rise vp in Indgement against him. Likewise such as spend the greatest part of this day in trimming, painting and pampering of the mielues, like lezabels, doing the diness worke vpon Gods Day.

Thirdly, from keeping of Faires, or Markets, which for the most part God ponisheth with pestilence, fire, and strange floods.

Fourthly, from studying any Bookes or Science, but the holy Scriptures, & Diminities For our study must be to be raushed in spirit upon the Lords Day. In a word, thou must on that day cease in thy calling to doethy worke; that the Lord by his calling, may do his worke in thee. For what source is gotten by common working on this day, shall never bee blessed of the Lord:

Rom.8.22. Deut..5.4. 1 Cor.9.9.

Neh.13.15, 16,17.

Lordsbut it will proone like Achans gold, which beeing got contrary to the Lords Commandement, brought the fire of Gods curfe vpon all the rest which he had hwfully gotten. And if Christ scourged them out as theenes, who bought and fold in his Temple, (which was but a ceremony fhortly tobe abrogated:) is it tobe thought, that he will ever fuffer those to escape vnpunished (who contrary to his Commandement) buy and fell on the Sabbath D. 1. which is his perpetual Law? Christ calleth fuch , facrilegious Thecues and as well may they steale the Communion Cup from the Lords Table, as steale from God, the chiefest part of the Lords Day, to confume it in their owne lufts. Such fhall one day finde, the Iudgements of God heavier than the opinions of men.

Fiftly, from all recreations,

and fores, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which doe more steale away our affections from the contemplation of heaneuly things, than any bodily worke or labour. Neither can there be vnto a man (that delighteth in the Lord) any greater delight or recreation, than the fanctifying the Lords Day. For can there bee any greater ioy for a person condemned, than to come to his Princes house to have his pardon sealed? For one that is deadly ficke, to come to a Physician that can care bim? Or for a prodigall child that fed on the huskes of Swine, to be admitted to eate the bread of Life, at his Fathers Table? Or for him who feares for fin the tidings of death, to come to heare from God the assurance of eternall life? If thou wilt allow thy felfe, or thy feruant recreation:

Ifa.58.13,14

Pfal. 37. 4.

recreation; allow it in the fixe dayes which are thine: not on the Lords Day, which is neither thine nor theirs. No bodily recreation therefore is to be vsed on this day: but so farre as it may helpe the soule to do more cheerefully the Service of the Lord.

Eph.5.18. 19. Rom.2.11. Deu. 28.47. Sixtly, from grosse feeding, liberall drinking of Wine, or strong drink, which may make vs eitheir drowsie, or unapt to serue God with our hearts and minds.

Ifa.58.13.

Seventhly, from all talking about worldly things, which hindreth the fanctifying of the Sabbath, more than working, feeing one may worke alone, but cannot talke but with others.

He that keepes the Sabbath, onely by resting from his ardinary worke, keepes it but as a Beast. But rest on this day, is so farre commanded to Christians, as it is an helpe to santification

fication and labour to farre forbidden, as it an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed; much more those that are altogether at all times vnlawfull. Who without mourning can endure to see Christians keepe the Lords day, as if they celebrated a feast rather to Bacchus, than to the honour of. the Lord lesus, the Sauiour and Redeemer of the World? for having served God but an hours in outward shew, they spend the rest of the Lords day, in sitting downe to eat and drinke, and rising up to play: First, balasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which prophanation, all Holy Dinines, both old and new, have intheir times most bitterly

1.Cor.10.7.

Exod.31.6,

Melius enim arare quam faltare in Subbato. Aug. in tit. Pfal.91.

Act. 17.31. Rom. 2. 12, &c. 2 Thef. 2.8, &c. bitterly inneighed. In so much, that Augustine affirmeth, that it was better to plough than to dance on the Sabbath Day.

Now in the name of Almighty God (who rested, having created Heaven and Earth:) and of his eternall Son Iefus, the Redeemer of his Church, who shall shortly come, on the dreadfull day of Doome, to iudge all men according to the obedience which they have shewed to his Commandements; I require thee who readest these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day, that thou better weigh and confider, whether Dancing, Stage-playing, Mafking, Carding, Dicing, Tabling, Che Soplaying, Bowling, Shooting, Beare-baiting, Carowfing, Tipling, and such other fooleries of Robin-bood, Morice-dances, Wakes, and Maygames, bee exercifes

ercifes that God will bleffe and allow on the Sabbath Day. And feeing that no action ought to bee done that day, but such as whereby we either bleffe God, or looke to receive a bleffing from God; how dareft thou doe those things on that bleffed day, on which thou dareft not to pray to God to bestow a bleffing on it to thy vse? Heare this, and tremble at this, O prophane youth of a prophane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day in fixe, every houre in every houre, fo tatted the sweete mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the weeke, which he hath reserved for his owne praise and worship: Let

men

Lactan lib.

men in defence of their prophaneneffe, obiett what they will, and answer what the divell puts in their mouthes: yet I would wish them to remeber, that feeing it is an ancient tradition in the Church, that the Lords fecond comming shall bee vponthe Lords Day; how little ioy they should have, to bee ouertaken in those carnal forts, to please themselues : when their Master should finde them in spirituall Exercises serning him. The prophanest wretch would then with rather to bee taken kneeling at prayers in the Church, then skipping like a Goat in a dance. If this cannot moone, yet I would wish our impure gallants to remember, that whilest they thus daunce on the Lords Day, (contrary to the Lords Commandement) they doe but daunce about the pits brinke; and they know not which of them shall

first fall therein. Whereinto being once falne, without repentance, no greatnesse can exempt them from the vengeance of that great GOD, whose Commandement (contrary to their knowledge and Conscience) they doe thus presumptuously transgresse. If then Gods Commandement cannot deterre thee: nor Gods Word admise thee: I say no more, but what S. Iohn said before mee, "Hee which is filthy, let him bee silthy sill.

For the fecond.

2. The Confectation of the Sabbaths rest consists in performing three sorts of duties: First, before: Secondly, at: Thirdly, after the publike exercises of the Church.

The duties to bee performed before the publike exercises, are;

1. To give oner working betimes on the Eue, that thy body may be the more refreshed, Apoc.12.

\*This was the last and heaviest curse that Saint John wished spirituall Babylon. Apoc.2 & 3.

Ifa. 56. 2. &c. and 51. 13,&c.

and thy minde the better fitted to fanctifie the Sabbath on the next day. For want of this preparation, the selfe and thy seruants being tyred with labour and warching the night before, are so heavie, that when you should bee seruing God, and hearing what his Spirit Saith vinto the Church, for your foules instruction; you cannot hold vp your heads for fleeping: to the dishonour of God, the offence of the Church, and the shame of your selves: therfore the Lord commands vs not onely to keepe Holy; but also to Remember afore-hand the Sabbath Day, to keepe it holy, by preparing our hearts, and remooning all businesse that might hinder vs to consecrate it as a glorious Day unto the Lord. Therfore whereas the Lord in the other Commandements, doth but either bid or forbid: he doth both in this Commandement, and that with

with a speciall memorandum; As if a Master should charge his servant to looke well vnto ten things of great trust; but to have a more speciall care to remember one of these ten, for divers weighty reasons: should not a faithfull servant that lones his Master, shew a more speciall care vnto that thing aboue all other businesses?

Thus Moses taught the people over night to remember the Sabbath: and it was an holy custome among our fore-fathers, when at the ringing to Prayer on the Eue before, the Hustandman would give over his labour in the Field; and the Trades-man his worke in the stop, and goe to Evening Prayer in the Church, to prepare their soules; that their mindes might more cheerefully attend Gods worship on the Sabbath Dar.

2. To possesse that night thy vessell

Exo.16.13,

Exod 9 15. 1 Cor. 7.5. Gen. 35.2. 1 Thef. 4.4. 1 Sam. 21.5. Exo. 19.16. Pfal. 9.22. Eccl. 4.17. vessell in Holines and Honour: that thou mayest present thy soule more purely in the sight of God the next morning.

3. To rife up early in the Morning on the Sabbath Day. Be carefull therefore to rife former on this day, than on other dayes: by how much the fernice of God is to be preferred before all earthly businesses: For there is no Master to serue so good as God; and in the end, no worke shall be ebetter rewarded than his sernice.

4. When thou art vp, confider with thy selfe, what an impure sinner thou art; and into what an holy place thou goest to appeare, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examinethy selfe therefore before thou goest to Church, what grienous sins thou hast committed the meske past; confesse them vnto God, and earness to

neftly pray for the pardon and forgiuenes of them, & foreconcile thy felfe with God in Chrift. Reuse thy vowes to walke more conscionably, and pray for an increase of those graces, which thou haft, and a supply of those which thou wantelt. But especially pray, that thou mayell haue grace to heare the Word of God read and preached with profit: and that thou mayelt receine the holy Sacrament with comfort (if it bee Communion day) that God by his holy Spirit would affift the Preacher, to fpeake fomething that may kill thy sinne, and comfort thy soule: which thou mayest doe in this, or the like fort.

Col. 4. 3.

A Morning Praiser for the Sabbath Day.

O Lord most bigh, O God eternall, all whose workes are glorious, and whose thoughts are very

Pf.9 1.1,2,3.

I Chro.29.

very deepe: there can bee no better thing than to praise thy Name & to declare thy loning kindnes in the Morning, on thy holy and ble fed Sabbath Day. For it is thy will and Commandement, that wee should fanctifie this day in thy feruice and praise : and in the thankefull remembrance, as of the creation of the world by the power of thy Word: fo of the redemption of Mankinde by the death of thy Sonne . Thine (O Lord) fronfesse, is greatnes, and power, and glorie, and vittorie, and praise: for all that is in Hea. nen and earth is thine: Thine is the Kingdome, O Lord, and thou excellest as head over all. Bothri. ches and honour come of thee, and thon reignest oner all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all. Now therefore, Omy God, | praffethy glorious Name; that whereas I a wierched finner, having fo

many wayes pronoked thy Maiestie to anger and displeafure, thou notwithstanding, of thy favour and goodnesse, (passing by my prophenenesse and infirmities ) halt vouchfafed to adde this Sabbath againe into the number of my dayes. And vouchfafe, O heavenly Father, for the merits of le-(whose glorious Refurrection thy whole Church celebrateth this day ) to pardon and forgive mee all my finnes and misdeeds. Especially, O Lord, 5 cleanse my foule from those filthy finnes. with the blood of thy most pure and vndefiled Lambe. which taketh away the sinnes of the world. And letthy Holy Spirit more and more subdue my corruptions, that I m a ye enewed after thine owne Image, to ferue thee in nemneffe of hife, and beline fe of conversation. And as of thy mercie, thou haft brought X

tHore thou maiest confesse whatsocieties in of the last week clogs thy conscience.
Iohn 1.29.

brought mee to the beginning of this bleffed day: fo I befeech thee, make it a day of Resonciliation, betwirt my finfull soule, and thy Dinine Maiestie. Giue me grace to make it a day of Repentance vnto thee, that thy goodnesse may scale it to bee a day of parden vnto mee: and that I may remember that the keeping Holy of this day, is a commandement which thine owne finger hath written: that on this day, I may meditate on the glorious workes of our Creation and Redemption, and learne how to know and to keepe all the rest of thy holy Lawes and Commandements. And when anon, I shall with the rest of the holy Assembly, appeare before thy presence in thy House, to offer vnto thee our Morning sacrifice of praise and Prayer; and to heare what thy Spirit, by the preaching of thy Word,

Word, shall speake unso thy ferwant, Olet not my finnes stand asa Gloud, to ftop my prayers from afcending vnto thee, or to keepe backe thy Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to thinke; that three parts of the good feed falls vpon bad ground: O let not my heart bee like the High-way, which through bardnesse, and want of trne vnderstanding, receines not the Seed till the enill one commeth, and catcheth it away: nor like to the stony ground, which heareth with ioy for a time, but falleth away as foone as perfecution arifeth for thy Gospels sake: nor like the Thorny ground, which by the cares of this world, and the decestfulnesse of riches, chokerb the word which it hearesh, and makes it altogether onfrustfull: but that like vnto the good ground, I may heare thy Word, with an X 2 bonest

Mar. 13.10& Luke 8,25. Col.4,9.

Acts 26.1.

1 Thef. 5.12 Heb. 13.17. 1 Cor. 11.10 Eph. 3.10. 1 Pet. 1.12.

bonest and good Heart, underfland it, and keeps it, and bring forth fruit with patience, in that measure that thy Wisedome shall thinke meete for thy glory, and mine everlasting comfort. Open likewise, I bescech thee, O Lord, the doore of vererance, winto thy faithfull feruant; whom thou hast fent vnto vs to open our eyes, that wee may turne from darkue fe to light, and from the power of Satan, vnto God, that wee may receive forgineneffe of finnes, and inberitance among them which are fanctified by faith in Christ. And give me grace to submit my selfe vnto his Ministery, as well when he terrifieth mee with indgements, as when hee comforteth me with thy Mercies, and that I may have him in fingular love for his workes fake; because hee watcheth for my foule, as hee that must give an account for the same vnto his Master. And giue

giue mee grace to behaue my felfe in the holy Congregation with comelinesse and renerence, as in thy presence, and in the fight of thy holy And gels. Keepe mee from drowzineffe and fleeping, and from all wandering thoughts, and worldly imaginations: fanctifie my Memory, that it may be apt to receive, and firme to remember those good and profitable Doctrines, which shall bee taught vnto vs out of thy Word. And that through the affifiance of thy Hoty Spi rie, I may put the fame leffons in practice for my direction in prosperitie, for my consolation in miserie, for the amendment of my life, and the glory of thy name. And that this day, which godleffe and prophane persons spend in their owne lufts and pleasures, I (as one of thy obedient feruants) may make my chiefe delight to X 3 comIfay 66.33.

confecrate is to thy glory and bonour, not doing mine owne wayes, nor seeking mine owne will, nor Beaking a vaine mord; but that ceasing from the workes of Sinne, as well as from the works of mine ordinary calling, I may through thy bleffing, feele in my heart the beginning of that eternil Sabbath, which in unspeakeable ioy and glory I shall celebrate with thy Saints and Angels, tothy praise and worship in thy heavenly Kingdome for enermore. All which I humbly craue at thy hands, in the name and mediation ofmy Lord; in that forme of Prayer which hee hath taught mec :

Our Father which are in Heanen,

Hauing thus in prinate prepared thire owne foule, if thou haft the charge of a Family, call all thy Honfbold together, reade a Chapter, and pray as in the weeke dayes: but remember fo to dispatch these prinate preparations and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Elfe your prinate exercises are rather an hinderance than a preparation. And as thou (and thy Houshold ) doe goe in all renerence towards the Church, let euery one meditate thus with himfelfe.

Things to bee medicated as thon goeft to Church.

Hat thou art going to the Pfal. 100.5. Court of the Lord, and to speake with the great God by prayer; and to heare his Maiestic feake vnto thee by his Word, and to receive his bleffing on thy foule, and thy boneft labour, in the fixe dayes last past. XA 2 Say

Pfal.42.1,2.

Pfal.48.

Pfal.s.8.

Gen. 28.16, 17. 1 Cor.14.25

Pfal.26.8.

z. Say with thy felfe by the way; As the Hars brayeth for the Riners of waters, fopanteth my foule after thee, O God. My Coule thirsteth for God, enen for the lining God : when shall I come and appeare before the presence of God? For, a day in thy Courts is better than a thousand otherwhere. I had rather be a doorekeeper in the House of my God, thanto dwell in the Tabernacles of wickednesse. Therefore I will come into thy Honse in the multitude of thy mercies, and in thy feare will I war hip toward thine holy Temple.

3. As thou entrest into the Church, say, How fearefull is this place? This is none other but the Homse of God, that is the gate of Heanen. Surely, the Lord is in this place: God is in this people indeed. And prostrating with thy face downeward, beeing come to thy place, say, O Lord, I have loved the habitation of

thy House, and the place where thy Honour discheth. One thing Pfal. 27.4. therefore have I defined of thee that I will require, ench that I may dwell in thy House all the dayes of my life, to behold thy beautie, and to vifit thy Tempe: Pfal.27.6. therefore will I offer in thy Tabernacle Sacrifices of icy; I mill fing and praise the Lord. Hear, ken unto my voice, O Lord, when lery; baue mercy also eron mee, Plal.23.6. and beare mee. Doubtlese, kindneffe and mercy shall follow mee all the dayes of my life, and I shall remaine a long scason in the bouse of the Lord. And this is that preparation, or looking to our feet, whereto Salomon adviseth | Eccl-4.37. vs. before wee enter into the House of God Lalounes 1

e Church properly er pay, and in the ach

The second fore of Duties which are to be performed at the time of the Holy aftembly.

ICor. 12.13. Act. 2.2,46. and 4.32.

7 Hen Prayers beginne, lay afide thine owne private Meditations; and let thine Heart joyne with the Minister and the whole Church. as being one Body of Christ; and becaufe that God is the God of order, hee will have all things to be done in the Church with one beart and accord, and the exercifes of the Church are common and publike. It is therefore an ignorant pride, for a man to thinke his owne private prayers more effectuall than the publike prayers of the whole Salomon Church. therefore aduiseth a man not to be rast, to vtter a thing in the Church before GOD. Pray therefore when the Church prayeth, fing when they fing, and in the acti-

Eccl.5.1.

on of kneeling, flanding, fitting, and such indifferent ceremonies (for the audiding of feandall, the continuance of charitie, and in testimony of thine obedience) a confirme thy felfe to the manner of the Church wherein thou livest.

Whileft the Preacher is expounding and applying the Word of the Lord, looke vpon him; for it is a great helpe to ftirre vp thine attention, and to keepe thee from wandering thoughts: fo the eyes of all shat were in the Synagogue, are faid to be fastmed on Christ whilest hee preached, and that all the people hanged upon him when they heard him. Remember that thou art there as one of Christs Disciples stolearne the knowledge of Salmacions by the remission of sinnes, through the tender mercy of GOD, Luke

Bee not therefore in the

Ezec.46.10. Plal.110. 3.

2 Cum Romam venio, ieiuno Sab. bato,cum bic Sum non ie. iuno.Sic co tu ad quam forte Ecclesiam veneris, eius morem Serua, sicuiquam non vis effe fcan dalo, nec quanquam tibi Ambr. confess. Aug Ep.ad. lanuar. Luke 4- 20. Luke-19.48

237 0 ....

QUOTE HIE

rine da

A. 1 94. 6

Luke A. 10

Luker Sad S

Schoole of Christ, like an idle boy in a Grammar Schoole, that often heareth, but never learneth his lesson: and still goeth to Schoole, but prositeth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore that thou may st the better prosit by hearing, marke:

tion of the Texts

2. The chiefe summe or scope of the holy Ghost in that Text.

3. The diniston or parts of the

delitines the proofes, the reasons, and view thereof.

A method of all others, ealieft for the people (being accultomed thereto) to helpe
them to remember the Sermon, and therefore much
wished to be put in practice of
all faithfull Pastors, who defire
to define their people in the
know-

knowledge of God, and his true 

If the Preachers method be too curious or confused, then labour to remember: a and i ball

14 How many thing shee taught which show knowest not before and be thankefull.

2. What finnes bee repromed; whereof the conscience tells thee that showers quilty, and therefore the apparente de desente de fuin

1 30 What versues hes exhartesh unto which are not fo perfect in thee and therefore endeauour to practife them with more weate and of GOD. This is . tomogail

But in hearing, apply every speech as spoken to thy selfe, rather by God then by Man; and labour not formuch to heare the words of the Frencher founding in thine care, as to feele the operation of the Spil working in thy heart. Therefore it is fail fo often, Det him that has ban one, heare Apoca.7.

Marke 3-35

Ifay 2.2. Act. 10.33. I Chro. 17. 25. Gal.4.14. I Theff.a.

13.

Luke 24.31.

what the Spirit peakes to the Church. And, did not our bearss burne within vs, whileft hee opened unto us the Scriptunes? And thus to heare the Worde hath a bleffing promifed thereto. Le lis the accepta bleft b facrificing oftour felues vnto God. It is the c fureft note of Christs Saints : The derneft marke of Christs sheep: the apparentes signe of Gods Elect the very blood, as it were, which voteth ve to bee the fpirituall kindred . Brethrenand Sifters of the Soppo of GOD. This is the best

Rom.15.
16.
Deu.33.3.
Gloh.10.27.
e lohn 8.47.
and 18.37.

\*Luk.11.28.

Luke 8.21. Marke 3.35

> When the Sermon is ended;
>
> Beware thou depart not like the nine Lepers, till that for thine instruction to saving health thou hast returned thankes and praise to God by

> an after proper, and finging of

Art of memory for a good hea-

a Pfalme and when the bleffing is pronounced, fland up to receive thy pure therein, and heare it, as if Christ himselfe (whose Minister he is ) did Ezec. 46.16. pronounce the fame vntoubee : for in this case it is true ... Hee that heareth you, heareth mee: and the Sabbath day is Ble fed, because God harh appoint Numb.6. red it to bee the Day, mherein 33,27. by the mouth of his Ministers; bee will bleffe his people, which heare his Word, and glorific his. Name. For though the Sabbath Day in it felfe bee no more bleffed than the other fixe dayes, yet (because the Lord hath appointed it to holy wes aboue others ) it doth as farre excell the other dayes of the Weeke, as the confectated bread which wee receive at the Lords Table, doth the common bread which wee eate at our owne sable about this pray in found or. Ifither a Communion

Luke 10.16.

day,

day's drawneere to the Lord's Table, in the medding garmens of a fairbfull and penisons heart, to be partaker of so holy a bangares, and a ban

And when Buptifme isto bee administred, stay and behold it with all reperent attention, that fo thou mayest; First, thew thy remerence to Gods of dinaster, Secondly, that thou mayel the better confider thine owne engrafting into the visible body of Christs Church; and how thou performed the vouce of thy new Couenant. Thirdly, that thou mayeft repay thy debte in praying for the Infant which is to bee baptized (as other Christians did in the like case for thee) that God would give him the mard effects of Baptisme, by his Blond and Spirit . Fourthly, that thou mayest affit the Church in prayling God, for grafting another member into

his mystical Body. Fifthly, that thou mayest produe whether the effects of Christs death kill sinne in thee; and whether thou be raised to newnesse of life by the vertue of his Resurrettion: and so to bee humbled for thy wants, and to bee thankefull for his grace. Sixtly, to shew thy selfe to bee a free man of Christs Corporation: hauing a voice or consent in the admission of others into that holy societie.

3. If there be any Collection for the Poore, freely without gradging bestow thine Almes, as God hath blessed thee with

abilitie.

And thus farre of the duties to be performed in the holy Affembly: I Cor. 16.1. I Cor.9.5, 6,7,&c.

Now

Non of the third fort of duties after the boly A Bemblie.

Lcu.1 1.3.

Mat. 13.19.

S thou returnest home, or when thou art entred into thy House, meditate a little while vpon those things which thou hast heard. And as the cleane Beafts which chew the cudde: fo must thou bring againe to thy remembrance, that which theu haft heard in the Church: And then kneeling downe, turne all to a Prayer, befeeching God to give fuch a bleffing to those things which thou hast heard, that they may bee a Plang. II. direction to thy life; and a confolation vinto thy Soule. For till the Word bee made thus our owne, as it were close hidden in our hearts, wee are in danger lest Satan steale it away, and wee shall receive no

no profit thereby. And when thou goest to Dinner, in that reverend and thankefull manner before prescribed, remember, according to thine ability, to have one or more poore Christians, whose hungry bowels may bee refreshed with thy meate; imitating Holy lob, who protested that hee did never ente his morfelodone, without the good cempanie of the poore and Fatherleffe; that is the Commandement of Christ our Master. Luke 14.13. Orat least wife, fend fome part of thy Dinner to the poore, who lyes ficke in the backe Lane, without any food. For this will bring a bleffing wpen all thy workes and labours; and it will one day more rejoyce thy foule, than it doth now refresh bis body, when Christ shall say vnto thee, O bleffed Childe of GOD, I was an bungry, and thou edec.

Iob 31.17,

Heb.9.22. Deut 15. 10,&c.

Matth.25.

If thou bee a private man, either performe these holy duties by thy selfe, or ioyoee with some godly Family in the performance of them.

Acts 17.[11. Heb.5.14. Mat. 26.30.

a Deut-6.7,

thou gauest me meate, &c. And for as much as then hast done it for my sake to the least of these my brethren, Itake it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the Lord praised, call thy family together, examine what they have learned in the Sermon: commend them that doe well, yet discourage not them whose memories, or capacities are weaker, but rather helpe them; for their will and minds may bee as good. Turne to the Proofes which the Preacher alleadged, and arubbe those goods things over their memories againe. Then fing a Pfalme or more. Iftime permit, thou mayeft teach and examinethem in fome part of the Catechifme, conferring enery point with the proofes of the holy Scripture. This will both increase our know ledge,

ledge, and four pen our memory, seeing by experience wee finde, that in enery trade they who are now exercised, are ener best expers. But in any wise, remember so to dispose all these private exercises, as that thou may est be with the first in the holy Congregation at the Enening Exercise; where behave thy selfe in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After Eneming Prayer, and arthy Supper, behave thy felfe in the like religious and holy manner, as was formerly preferibed. And either before, or after Supper, if the feason of the Yeere and Weather doe

ferne :

meditate vpon the Workes of GOD: for in every Creature thou mayst reade, as in an open Booke, the Wisdome, Power,

Heb. 3.14.

Pfal.92,5.
& 19.2,&c.
& 8.1,3,&c.
Rom.1.19,
20.
Prafentem
narrat quelibet Herba
Deum.

Pro-

I. Workes of Piety, which

eyther

eyther directly concerne the Service of God, though they be performed by bodily labour; as vnder the Law the Priests didlabour in killing and dreffing the facrifices, and burning them on the Altar. And Christians under the Goffes, when they trauell farre to the places of Gods worship, it is but a Sabbath daies iourney, like to that of the Shunamites, who trauelled from home, to heare the Prophet on the Sabbath Day, because shee had no teaching neere her owne dwelling. And the Preacher, though bee laboureth in the sweat of his browes, to the wearying of his body, yet hee doth but a Sabbath dayes worke; For the holy end fanctifieth the worke, as the Temple did the Gold, or the Aler the gift thereon. Or elfe fuch bodily labour, whereby the people of God are affembled to his worship:

Mat.12.5.

A&1.11.

2 Reg.4.12.

Mat, 23.17,

19

Num.10.23

ar Reg. 19.

8.

6Marke 3.4.

6Mat.12.13.

4 Luk.13.15.

6 Mat.13.1.

1 Heb.9.11.

2 Cor.11.

3.24

f 1 Cor. 16.

I.

thip : as the founding of Trumpers under the Low, or the ringing of Bels under the Goffel.

to save the life of a man, or of b a beast, to fodder, water, and dresse carrell: To make honest diprovision of meate and drinke, to resresh our selections set the poore, to wis fit the ficke, to make selections for the poore, and fuch like.

3. Workes of necessitie, not fained, but present and imminent, and such as could not bee prenemed before, or cannot bee deserved vinto another day. As to relist the Inuation of Enemies, or the Robberies of Theeues, to quench the rage of Fire, and for Phiscians to stanch, or let blood, or to cure any other desperate disease, and for Midwines to helpe women in labour: Mariners may doc their labours: Souldiers being assaled may fight; and u Postes

u Nuncins
praceps excipitur à
Sabbate.

Iud.Comment sup.
Num. 13.1.

may ride for the publike good, and fuch like. On these or the like occasions, aman may lawfully worke: Yea, and when they are called, they may vpon any of these occasions goe out of the Church, and from the Holy Exercises of the Word and Sacraments: prouided alwayes, that they bee bumbled, that fuch occasions fall out vpon the day and time; and that they take no Money for their paines onthat day, but onely for their fuffe, as in the feare of GOD, and conscience of his Commandement.

When the time of rest approacheth, retire thy selfe to some private place: an I knowing that in the State of corruption no man living can sandtifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his Thoughts, Words, and Deedes, hum-

## The Practice of Piety.

bly craue pardon for thy defects, and reconcile thy selfe vnto God, with this or the like Euening Sacrifice.

A primate Encuing Prayer for the Lords Day.

a Isa.6.3.

<sup>b</sup>Gcn.18.

·Heb.12.20

d lob 11.21. c Pfal.51.3.

Zac.3.12.

g 1.Cor.11.

Holy , a holy , bely, Lord God of Sab. bath! Suffer mee, who am but b duft and after, to speake vnto thy most glorious Maiestie. I know that thou art a consuming fire. I acknowledge that I am but withered d ftubble. My c sinnes are in thy sight, and Satan ffands at my right band to accuse mee for them : I come not to excuse, but to g indge my selfe worthy of all those judgements, which thy instice might most inst-4 inflict vpon mee, a wretched creature, for my sinnes and

and transgressiós. The number of them is so great the Nature of them fo grieuous, that they make mee feeme vile in mine owne eyes, how much more loathsome in thy fight? I confesse they make me so far from being worthy to be called thy Sonne, that I am altogether vamoreby to have the name of thy meanest Sernant. And if thou shouldst but recompence mee according to my defert, the earth (as wearie of fuch a finfull burthen) should open her mouth, and swallow mee vp, like one of Dathaus fami. ly, into the bottomlesse pit of Hell. For if thou diddeft not spare the natural Branches, those Angels of glorious excellencie: but harledit them downe from the Heasen's habitations, into the paines of Hellife darkenesse, to bee kept vnto damnation, when they finned but once against thy Ma-

2 Sam.6,32. Luk.15.21.

Pfal. 106.

2 Pet.2.4.

Gen.3.13.

Rom.2.5.

lob 15.16.

Maiestie; and didst expell our first parents out of Paradise, when they did but transgresse one of thy Lawes; alas, what vengeance may I expect, who have not offended in one finne onely , heaping daily finne vpon finne, without any true repentance, drinking iniquitie at it were water, euer powring in, but never powring out any filthinesse: and haue transgressed not One, but AA thy holy Lawes and Commandements? Yea, this present day, which thou hall straightly commanded mee to keepe Holy, to thy praise and worship, I have not fo Religiously kept and observed, nor prepared my Soule in that holineffe and chastitie of Heart, as was fir, to meete thy bleffed Maiestie in the holy Assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administratio n

tion of thy Sacraments, with that humilitie, reuerence, and denotion, that I should. For though I was present at those Holy Exercises in my body, vet, Lord, I was ouertaken with much drow zinesse: And when I was awake, my minde was so distracted, and carried away with vaine and worldly thoughts, that my Soule seemed to be absent, and out of the Church. I have not fo duely (as I should) meditated with my selfe, nor conferred with my Family, vpon those good instructions which wee have heard and received out of thy holy Word, by the publike Ministery. For default whereof, Saran hath stolne the most part of those instructions ont of my Heart. and I wretched creature have forgotten them, as though they had neuer bin heard. And my Family doth not thriue

' Here confelle whatthou haft done that day by omiffion, or commiffion, & then deepe figh, Pfal.105.6. am. 2. 13.

foeuer

fetching

from thy

heart a

in knowledge and fanctification vnder my gouernement as they should. Though I know, where many of my poore brethren liue in want and necessitie, and some in paine, and comfortlesse: yet I haue not remembred to releeue, the one with my almes, nor the other with confolations: but I have feasted my felfe, and fatisfied mine owne lusts. I have spent the most part of the day in idle talke, vaine sports and exercises. Yea, Lord, I have, &c. a And for all these my sinnes, my Conscience cryes quilty, thy Law condemnes mee; and I am in thy hand, to receive the Sentence and Curfe that is due to the wilfull breach of fo holy a Commandement. But what if I am by the Law condemned? yet, Lord, thy Gospell affures mee, that thy mercy is about all thy workes: that thy grace tranf-

transcends thy Law; and thy goodnesse delighteth there to raigne, where sinnes doe most abound. In the multitude therefore of the Mercies and Merits of IESVS CHRIST my Sauiour, I beseech thee, O LORD, (who despisest not the fighing of a contrite heart, nor desirest the death of a penitent finner) to pardon and forgive mee all those my finnes, and all the errours of this day, and of my whole life; and free my Soule from that Curse and Judgement which is due vnto mee for them. Thou that diddest iustifie the contrite Publican, for foure words of confession. and receivedst the Prodigall childe, (when he had spent all the stocke of thy grace) into fauour vpon his Repentance: pardon my finnes likewife, O LORD, and fuffer me not to perish for my transgressions. Oh

Rom. 5.20.

Eze.33.11.

Luk.18.33.

Math. 21.

Lam.3.22.

Oh spare me, and receive me into thy fanour againe. Wilt thou(O Lord) reiect me, who half received all Publicans. Harlots, and Sinners, that vpon Repentance fued to thee for grace? Shall I alone be excluded from thy mercy? Farre be it from mee to thinke fo: for thou art the same God of mercie vnto mee, that thou wast vnto them, and thy compassions never faile. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercie. Execute not thy severe Iustice against mee a finner: but exercise thy long sufferance in forbearing thine owne creature. I have nothing to present vnto thee for a satisfaction, but onely those bloody wounds, bitter Death, and Paffion, which thy bleffed Sonne, my onely Saniour hath suffered for mee. Him (in whom onely then art well pleased)

pleased.) I offer vnto thee for all my fins, wherewith thou art displeased. Him my Mediatour, the request of whose blood, peaketh better things than that of Abel, thy mercie can neuer gaine-fay. Illuminate my vnderstanding, and fanctifie my heart with thy holy Spirit, that it may bring tomy remembrance all those good and profitable Lesions, which this day, and at other times have beene taught mee, out of thy holy Word, that I may remember thy Commade. ments to keep them, thy inagements to avoide them; and thy (weet Promises to relye vpon them in time of milery and distresse. And now, O Lord, I refigne my felfe to thy most holy will: O receive mee into thy fauour, and so draw me by thy grace vnto thy felfe, that I may as well be thine by loue and imitation, as by calling

Heb.11.14.

ling and creation. And give me grace so to keepe holy thy Sabbaths in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an eternall Sabbath of ioyes and praise, to the honour of thy most glorious Name, in thy heavenly kingdome for evermore. Amen.

And then calling thy Family together; shut up the Sabbath with the Meditations and praiers before prescribed for thy family. And the Lord will give thee that night a more sweete and quiet rest then ordinary, and prosper thee the better in all the labours of the weeke following.

Thus farre of the ordinarie Practice of Piety, both in primate and publique. Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lines.

The extraordinary Practice of Piety, confitts either in Fasting, or Feasting.

1. Of the Practice of Pietie

in Fasting.

There are divers kindes of fasting: First, a constrained Fast, as when men eyther have not foode to eate, as in the Famine of Samaria: or having food, cannot eat it for heaninesse or sicknes, as it befell them who were in the b Ship with Saint Panl. This is rather Famine, than fasting.

Secondly, Anatural Fast, which we undertake physically, for the health of our body.

Thirdly, A civil Fast, which the Magistrate enioyneth for the better maintenance of the Common-wealth; that by vsing

Iciunium.

1 Coastum.

26. b Acts 27.

33. 2 Physicum

Nibil periculosius habitudine corporis extremè bona; de-

trahenda funt ergo per iciunium redundantia.

ne natura
fua pondere

fracta succumbat.Ba-

fil. Hom.1.

Fish

Fish as well as flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast, as the fortie daies Fast of Moses and Elias, the types, and of Christ the substance. This is rather to be admired, than imitated.

Fiftly, A daily Fast, when a man is carefull to vse the creatures of God with such moderation, that he is not made hearier, but more cheerefull, to serue God, and to doe the duties of his calling. This is specially to be observed of 2 Ministers and Judges.

Sixtly, Areligious Fast, which a man voluntarily undertakes, to make his body and his soule the fitter to pray more feruently unto God, upon some extraordinary occasion. And of this Fast onely wee are to treat. The Religious Fast is of two sorts, either prinate or publishe.

1. Of

4. Miracu-

5. Quotidi-

<sup>2</sup> I Tim. 3.3. Titus 2.3. Pro. 3 1.4, 5. 6. Religio. fum. 2 Cor. 6.

4,6

## I. Of a prinate Fast.

That wee may rightly performe a private fast, foure things are to be observed; first, the Author: secondly, the sime and occasion: thirdly, the manner: fourthly, the ends of priuate fasting.

1. Of the Anthor.

The first that ordained Fastfting, was God himfelfe in Paradife: and it was the first Law that God made, in commanding Adam to abstaine from eating the forbidden fruit. God would not pronounce nor write his Law without Fasting, and in his Law commands all his people to fast. So doth our Sauiour Christ teach all his Difciples under the New Tefta. ment likewise. By religious Fasting a man comes neerest the life of a Angels, and to doe Gods with on earth, as it is done in beanen.

Feiunium in Paradifo pre (criptum eft: reverere igitur ieinny canitiem Bafil. Hem. c.de ieinn. Exod.19.3. Leuit.2 :. Math. 6.17. and 9.15. · Qui ieiu. nat, Angelorum vitam viuit, & ch pauci fimis contentus est, smilitudine cum illis a Bociatur Bafil. Hom. de ieiun.

Natura os parvum,& guttur arclum homini dedit.

heaven. Yca, Nature leemeth to teach man this duty, in giving him a little mouth , and a narrow throat: for Nature is content with a little, Grace with leffe. Neither doth Nature and Grace agree in one act better than in this exercise of religious Fasting; for it strengthneth the memory, and cleareth the mind, illuminateth the vnderstanding, and bridleth the affections; mortifieth the flesh, and preserveth chastity; preuenteth sicknesse, and continueth health; it delivereth from enils, and procureth all kind of bleffings.

By breaking this fast, the Serpent overthrew the first Adam; so that hee lost Paradise: But by keeping a Fast, the second Adam vanquished the Serpent, and restored vs into Heaven. Fasting was shee who covered Noah safe in the Arke, whom Intemperance vncovered, and left

Quam diu
iciu avit
Adam,in
Paradifo
fuit,comedit,& eiectus eft.
Hieron.

left starke naked in the vineyard. By fasting, Lot quenched the flame of Sodom, whom drunkennes fcorched with the fire of Incest. Religious fasting, and talking with God, made Moles face to shine before men, when Idolatrous eating and drinking caused the Ilraelites to appeare abominable in the fight of God, It rapt Elias in an Angelical Coach to Heauen; when voluptuous Abab was fent in a bloody Chariot to hell. It made Herod beleene that Iohn Baptist should line after death by a bleffed refurrection; when after an intemperate life, he could promise nothing to himselfe but evernall death and destruction. O divine Ordinance of a dinine Author!

2. Of the time.

The holy Scripture appoints no Time vnder the New Testament to fast: but leaves it vnto Christians owne free choyce, Rom.

Praceptum eße Feinnik video, quibus autem diebus non operteat ieiunare, & quibus operteat pracepto Domini vel apostolorum noninuenio definitum, Aug. ad Caffu. Ian. Ep. 86. Indifferenter ieiunandu. ex arbitrio . nonex impe rio noue difcipline, pro temporibus, & causis vniu (cuiufa; Tertull. adwerf. Pfych. Mont. hereticus primus crat qui ieiuniorum

Rom. 14.3.1 Cor. 4.7. to falt as occasion shall be offered vnto them Matth 9.15. As when a man becomes an humble and earnest suiter vnto God for the pardon of some große fin committed; or for the prenention of fome finne, whereunto a man feeles himfelfe by Satanfolicited:or to obtaine fome speciall bleffing which he wants; or to auert fome Indgement which a man feares, or is already fallen vpon himselfe or others: or laftly to subdue his fleft vnto his piris, that he may more cheerfully powre forth his foule vnto God by prayer. V pon these occasions a man may fast a a day or blonger, as his occasion requires, and the confitntion of his body, and other needfull affaires will permit.

2. Of the manner of a private

Fast.

leges prascripst, Euseb. Eccles. bist. l. s.c. 18. ex Apol Leu. 23.32. 10th. 6.7, 2 Sam. 3.3. Hest. 4.16.

The

The true manner of performing a prinate Fast, consists partly in enemand, partly in in-ward actions.

The outward actions are, to abstaine, for the time that we fast: first from all e worldly businesse and labour, making our fasting day, as it were a Sabbath day, Leuit. 23.28. For worldly businesse will distract our minds from holy denotion.

Secondly, from all manner of foode, yea from d bread and mater, fofarre as health will permit: 1. That so we may acknowledge our owne indignitie, as being vnworthy both of life and all the meanes for the maintenance thereof. 2. That by afflicting the body, the foule which followeth the Constitution therof, may be the more bambled. 3. That so we may take a godly erenenge vpo ourselves, for abusing our liberty in the vse of Gods creatures 4. That

Luk.23. 28,56. loel 1 14. & 1.15.

da Sam. 3. 35. Ezra 10.6. Dan. 30. 3. Efter 4. 16. Act. 9. 9.

°2 Cor.7.1.

Equid prodef vachare
corpus ab
escis, &
animum
replere peccatis? Aug.
de temp.
Ser.46.

8Hest 4.1,2 Iona 3.5,6. Ioel 1.13. Mat. 11.21.

fEx0.33 5,6

4. That by the hunger of our bodies, through want of those earthly things, our soules may learne to hunger more eagerly after spirituall and heavenly food. 5. To put vs in minde, that as we abitaine from soode, which is lawfull, so we should much more abstaine from esinne, which is altogether vn-lawfull.

Thirdly, from good and costly f Apparrell; that as the abuse of thele puffes vs vp with pride; so the laying aside their lawfull ve, may witnesse our bumility. And to this end in ancient times they vsed (especially in publike fasts) to put 8 on fackcloth, or other coorse apparrell. The equity hereof still remaineth; especially in publike fasts: atwhat time to come into the Assemblie with starched bands, crifed baire, brane apparrell, and decked with finers or perfumes, argueth a foule that is neither hamhumble before God, nor ever knew the true vie of so holy an exercise.

Fourthly, from the full mea-Sure of h ordinary sleepe: That thou maist that way also humble thy body; and that thy foule may watch and pray, to bee prepared for the comming of Christ. And if thou wilt breake thy sleepe early and late for worldly gaine, how much more shouldest thou doe it for the (ernice of God? And if Abab(in imitation of the godly) did in bis fast lye in sackcloth, to break his fleepe by night; what shall wee thinke of those who on a Fasting day will yeeld themfelues to fleepe in the open Church ?

Fiftly, and lastly, from all ontward pleasures of our senfes. So that as it was not the ithroate onely that sinned, so must not the throat onely bee panished: and therfore we must endeh 2 Sam. 12. 16.

Iocl 1. 13. Heft. 4. 3.

1 King 21.

i Si sola
gula peccauit, sola ieiunet, &
sufficit. Si
verò peccaueruat &
membra
catera, cur
non iciunent
& ipsa?
Ber. Serm.
Quadrag.

endeuour to make our Eyes (as at all times) foespecially on that day to fast from be holding vanities: our Eares from hearing mirth or musicke, but such as may mooue to mourne: our Noftrils from pleasant smels, our Tongues from lying, dissembling and flandering : yea, the ve of the Marriage-bed must be omitted in a religious reuerence of the Dinine Maieftie: That fo nothing may hinder our true humiliation, but that all may be fignes that we are vnfainedly humbled. Thus much of the outward manner.

word winda MITTERO IA.

2. The inward manner of Fafing confifts in two things.

1 . Repentance 2. Prayer.

Repentance, hath two parts. 1. Penitency for finnes past.

2. Amendment of life in time to come.

This Penitency confifts in 3.things. Firft, an inward infight of sinne, and feme of mi-

fery.

ferie. Secondly, a bewaiting of thy vile estate. Thirdly, an bumble and particular confession of all thy knowne sinnes.

on

ng

2-

h

ır

-

t

1. Of the inward infight of finne, and sense of misery.

This fense and in fight will be effected in thee : First, by confidering thy finnes, especially thy groffe finnes, according to the Circumstances of the time when, place where, manner how, and Perfor with whom it was committed. Secondly, the Maiestie of GOD against whom it was done; and the rather, because thou diddest fuch things against him fince he became a Faeber vinto thee, and bestowed so many sweete Blessings in bountifull manner vponthec. Thirdly, in confidering the curfes which God hath threatned for thy sinne: how grieuously God hath plagued others for the same fault, and how that no meanes in Heaven or

2 Mat.9. 15. Can the Children mourne? then shall they fast. And Marke and Luke for mourne haue fast. Examples. Pfal.6.& 22. & 38. & 39. & leremies Lament. loel 2, 12,

17.

or Earth could deliuer thee from being eternally damned for them : had not the Son of God fo louingly died for thee. Laitly, that if God lones thee, he must chasten thee ere it bee long, with some grieuous offliction, vnlesse thou doest prewest him by speedy and vnfained repentance. Let these and the like considerations, so pricke thy Heart with forrow, that melting for remorfe within thee, it may be dissolved into a Fountaine of teares, trickling downe thy mournfull cheeks. This mourning is the beginning of true Fasting; and therefore oft times 2 p it for falling, the first and principal part, for the whole action.

2. Of the bewayling of thine owne estate.

Bewayling, or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares

teares of the eyes. With such filiall earnest nesse and importunity in prayer, is our heauenly Father welpleased. Nay, when it is the fruits of his Spirit, & the effests of our faith, he cannot be displeased with it. For if he heard the moanes which extremitie wrung from Imael and Hagar; and heareth the cry of the young Ranens, and roaring of Lyons, how much rather will hee heare the mournefull lamentation which his owne children make vnto him in their miferse?

3. Of the humble confession of

finnes.

ee

ed of

c.

e,

ee

--

d

In this action thou must deale plainely with God, and acknowledge all the sinnes thou knowest, not onely in generall, but also in particular. hath beene the manner of all Gods children in their Fasts: First, because that without Confession thou hast no promise

Ier.32.18, 19,20.

Gen.11.17

Iob.39 .3. P[al.147. Pfa. 104.11,

I Sam.7. Eze 9,&c. Dan.6.

Neh.I.

Prou.28.13 Pfal.92.3, &c. Pfal.51.4

1 loh.1.7,

of mercie, or forgivenesse of finnes. Secondly, that fo thou mayest acknowledge God to be inft, and thy felfe varighteous. Thirdly, that by the nambring of thy finnes, thy heart may be the more bumbled and pulled downe. Fourthly, that it may appeare, that thou art truly peniteut: for till God hath giuen thee grace to repent, thou wilt be more afbamed to confesse thy fault, than to commit thy finne. The plainer thou dealest in this respect with God, the more gracionsly will God deale with thee: for if thou doest acknowledge thy fins, God in faithfull & suft to for gine thee thy fins: and the blood of le-(ne Christ bis Sonne Shall cleanse thee from all thy sinnes.

To helpe thee the better to performe these three parts of penitence, thou mayest diligently reade such Chapters & portions of the holy Scrip-

tures,

tures, as doe chiefely concerne thy particular finnes; that thou mayelt see Gods Curse and sudgements on others for the like sinnes, and beethe more humbled thy selfe.

Thus farre of the first part of Repensance, which is penitency.

The other part, which is Amendment of life, confilts first, in deuout Praier; secondly, in deuout Astions.

This denout Praier, which we make in time of fasting, is either deprecation of enill, or craning needfull good things.

Deprecation of euill is, when thou befeecheft GOD, for Christ thy Mediators sake, to pardon vnto thee those sinnes which thou hasteonsessed, and to turne from thee those sudge ments which are due vnto thee for thy sinnes: And as Benhadad, because hee heard that the King of Agrees, was merciful, prostrated himselfe vnto him Z with

र्गिनाह. कल्लाहरू

1 Kin,20-31.

Pfal. 50. 15.

with a Rope about his necke: so, because thou knowest that the King of Heanen is mercisul, cast downe thy selfe in his presence, in all true signes of humiliation (especially, seeing he calleth vponthee to come vnto him in thy troubles:) and doubtlesse thou shalt finde him most mercisul.

The Crawing of needfull good things, is, First, a feruent and faithfull begging of God, to scale by his spirit in thy heart, the affurance of the forgiuenesse of all thy sinnes. Secondly, to renew thy heart by the Holy Ghost, so that sinne may daily decay, and righteoufneffe more and more encrease in thee. Lastly, in desiring a supply of faith, patience, chastitie, and all other graces which thou wantest: and an increase of those which GOD of his mercie hath bestowed vponthee alreadie ouv aletmid beschlore

Thus

Phil.4.6.

1 Tim 5.5.

Then far of Praiser in Fasting.
The denone actions in fasting are two. First, Anoiding enill.
Secondly, Doing good.

1. Of anoiding enill.

This Abstinence from enil , is that which is chiefly fignified by thy Abstinence from food, &c. and is the chiefe end of fasting, as the Nininites very well knew. A day of Fast, and not fasting from some, the Lord abborresb. It is not the vacnitie of the stomacke, but the puritie of the Heart that God respecteth: If therefore thou wouldest have God to turne from thee the enil of affliction; thou must first turne away from thy selfe the enil of transgression. And without this fasting from evil, thy fast sanours more noyfome to God, than thy broub doth to Man. This made God so often to reiect the Fast of the leves. And as thou must endeauour to auoid Z 2

Ion.3. 8, 10. 8 Pulchrum eft corporis ieiunium, cum fit ani mus à vitus ieiunus. Hie. ad Celant. Epi.14. Ieiuna d malis actibus. abstine à malis sermonibus, contine à cogitationibus peffimis. Cyril. in Leu. ca. 10. Ifa. 5 8.2, &c. Zach.7.5, 7. Non possism ferre iniquitatem & interdictionem Ifa. 1. 13.

\* Quid prodest ieiunari corpus ablinentia, fi animus intumescit Superbia? vinum non bibere. ira inebriari? Carnibus non vesti, & de ore omni esca fordidius egredi maledictum aut mendacium> Max. Epift Qui cibis abstinent, & mala agunt, demones imitantur, quibus, culpa adeft, & cibus deeft. Ifidor.

auoide all finne; so especially that finne, whereby thou halt prouoked God either to Shake his Rod at thee, or already to lay his chastening hand vpon thee. And doe this with a refolution, by the affiftance of Gods grace, neuer to commit those sinnes againe.\* For what shall it profit a man, by Abstinence to humble his Bodie, if his Minde fwell with Pride? Or to forbeare Wine and strong Drinke, and to bee drunke with Wrath and Malice? Or to let no Flesh goe into the belly; when Lies, Slanders, and Ribauldry, (which are worsethen any meate) comes out of the mouth? To abstaine from meate, and to doe mischiefe, is the Dinels fast; who dothenill, and is euer hungry.

2. Of doing good workes.

The good workes, which as a Christian thou must doe euery day, but especially on the \*falling

\* fasting day, are either the workes of Piecie to God, or the workes of Charitie towards thy brethren.

First, the workes of Pietie to God, are the practice of all the former duties, in the sinceritie of a good Conscience, and in the fight of God.

Secondly, the workes of Charicie towards our Brethren are, forgining wrongs, remitting debts to the poore, that are not well able to pay; but especially in giving Almesto the poore, that want reliefe and fustenance: Else we shall, \* under pretence of godlineffe, practife m ferablenese; like those, who will pinch their owne bellies, to defraud their labouring fernants of their due allowance. As therefore Christ ioyned Fasting, Praier, and Almes, together in Precept; fo must thou toyne them together, like Cornelius, in practice: And therefore bee fure to give

\* Vis orationem tuam volare ad cœlum? Fac illi duas al.15, leiunium & Eleemo -Synam, Aug.

Ifa 58.6,&c. Zac.7.9, 10.

\* Qui ieinnat vt parcat, non ad Dei gloriam iciunat, fed Substantie Sue percit. Chryfoft. in Matth. Matth. 6.

A&. 10.20.

\* Non Deo, fed fibi ieiunat, gai gue ad Bempus luttrantt, non inopibus fubtrabit. fed ventri poft moduin offerenda cuftodit. Greg in Paft. cap.44. \* Leiunium tuum te caftigat, fed alterum lætificet. Aug.Ser.de temp 64. Accipiatefuriens Christus quod iciunans minus accipit Corificanus. Aug.de temp. Ser.157. Beatus qui ieimmat ut alat pauperem:imitatur enim Christum, qui animam (uam pofuit pro fratribus fuis. CyriL in Leu. hb.Io.

at the least so much to the \* poore on thy Fasting day, as thou wouldest have spent in thine owne dyet, if thou haddest not fasted that day. And remember, that hee that someth plenteously, shall reape plenteously, 2 Cor. 9.6. and that this is a special sowing day. Let thy Fasting so \* afflict shee, that it may refresh a poore Christian; and reiosce that thou hast dined and supped in another, or rather that thou hast feasted hungry Christ in his paore members.

In giving almes, observe two things: First, the Rules: Second-

ly, the Rewards.

1. Rules in gining of Almes,

and doing good workes.

2. They must be done in obedience of Gods Commandements: Not because we thinke it to be good, but because God requiresh vs to doe such and such a good deed: for such obedience (1 Sam. 15.22.) of the worker, God prepreferreth before all Sacrifices, and the greatest worker,

2. They must proceede from b Faith, else they cannot please God: nay, without saith the most specious workes are but chining sinnes and Pharises Almes.

3. Thou must not thinke by thy good Workes and Almes, to merit Heanen; for in vaine had the Sonne of God faed his blood, if Heanen could have beene purchased either for mo. ney or meate. Thou must therefore secke Heanens possession by the purchase of Christs blood, not by the merits of thine onne workes. For deternal life is the gift of God through Iefus Christ: Yet every true Christian that beleeues to bee faued, and hopesto come to heauen, must dogood works (as the Apostle faith) for necessarie ves, which are foure.

> First, that God may be glo-Z 4 rified.

b Heb. 11.6. Rom. 14.23.

Splendida peccata, Aug.

d Ro. 6. vlr.

c1 Cor. 10.

31. 2 Cor. 8. 19. Phil 1. 11. Luk. 1.74,

75.

EMat.5.16.

bEph.2.10.

risical. Secondly, that thou mayest shew thy selfe thankefull for thy Redemption. Thirdly, that thou mayest make sure thine Election unto thy selfe. Fourthly, that thou mayest win others, by thy holy deuotion, to thinke the better of thy Christian profession. And for these vses were are said to bee h Gods workemanship, created in Christ Iesus, unto good workes, and that God bath ordained us to walke in them.

4. Thou must not give thine Almes to impudent Vagabonds, who live in wilfull idlenesse and filthinesse, but to the Resigious and bonest posse, who are either sicke, or so old, that they cannot worke; or such who worke, but their worke cannot competently maintaine them: Seeke out these in the backet Lanes, and relieve them. But if thou meete one that asketh an Almes for Iesus sake, and knowest

knowest him not to bee vaworthy, deny him not: for, it is better to give vnto renne Counterseits, than to suffer Christ to goe, in one poore Saint, vnreliened. Looke not on the Person, but give thine Almes, as vnto Christ, in the partie.

2. Of the reward of Almejdeeds, and good morkes.

to moone God in mercy to turne away his i temporal Indgements from vs; when weed by a true Faith (that sheweth it selfe by such fruits) doe returne vnto him.

2. Mercifull Almes-giners

k shall bee the Children of the Highest; and be like God their Father, who is the Father of Mercies. They shall bee his m Stemards to dispose his goods, his Hands, to distribute his Almes. And if it bee so great an Honour, to bee the Kings

Z 5 Almer:

Dan-4.24

k Luk.6. 35,36. 12 Cor.1.3

m Luk. 16.1

Almner; how much greater is it to bee the God of Heanens Almes-giner?

3. When all this world shall for sake vs, then only good works and good Angels shall accompany vs, the one to "receive their reward, the other to desine their ocharge.

4. Liberalitie in Almesdeedes is our P surest foundation, that wee shall obtaine in eternall, life a liberall reward through the Mercie and Merits of Christ.

Lastly, by Almes-deeds wee feede and releeve Christ in his Members; and 9 Christ at the last day will acknowledge our lone, and reward vs in his Mercie: and then it shall appeare, that what wee gave to the poore, was not lost, but lent who the LORD. What greater motives can a Christian wish, to excite him to bee a liberall. Almes-giver? Thus

nApo-14-13.

°Luk.16.22. Pial.91.11. Heb.1.14. p1Tim.6.19

9 Mat.25.

Pro.19.17.

farre of the Manner of fasting. Now followeth the End.

3. Of the end of Faling.

The true Ends of Fasting are not to merit Gods fauour or eternallisse, (for that we have onely of the gist of God through Christ) nor to place Religion in bodily abstinence: (for fasting in it selfe is not the worship of God, but an helpe to surther vs the better to worship God.) But the true ends of Fasting are three.

First, to subdue our effesh to the Spirit, but not so to f weaken our bodies, as that wee are made vnsit to doe the necessary duties of our calling. A good man (saith Salomon) is mercifull to his Beast, Prou. 12.10. much more to his owne body.

Secondly, that we may more denoutly contemplate Gods 5 Holy Will, and fernently powre forth our foules vnto him

Efd 8.21.
1 Cor 9 7.
1 Tim.5.23
1eiuniumorationem roborat; oratio
fanctificat
iciunium.
Bern. Ser.
deleiun.

Sloel 1.17. Nehe-4. Luke 2.37. 1 Cong. 5. him by prayer: for as there are fome kinde of *Dinels*, so there are also some kinde of sinnes, which cannot bee subdued, but by *Fasting* ioyned vnto *Prayer*, *Matth.* 17.22.

<sup>2</sup> loel 2.18, 19, 1 Cor.12.

Thirdly, that by our a ferious hamiliation, and indging of our felues, wee may escape the indgement of the LORD: not for the merit of our fasting (which is none ) but for the mercy of God, who hath promised to remooue his Iudgements from vs, when wee by falting doe vnfainedly humble our selues before him. And indeede no Childe of God ever conscionably vsed this holy Exercise, but in the end hee obtained his request at the hand of GOD: both in receiving graces which he wanted, as appeares in the examples of b Annah, c Icho-Saphat, & Nehemiah, David, f Efdras, g Hester, as also in turning away Iudgements, threat-

bi Sam.7. c 2 Chr.20. dNehe.1. Dan.9. fEfd.8.23. g Hefter.9. threatned or faine vpon him: as may bee seene in the Examples of the h Israelites, the i Nininites, k Rehoboam, 1 Ahab, m Exechias, n Manasses. Hee who gave his deare Sonne from Heaven to the death, to ransome vs when wee were his enemies; thinkes nothing too deare on earth, to bestow vpon vs, when wee humble our selves, being made his reconciled friends and children.

Thus farre of the prinate Fast.

2. Of the publike Fast.

A Publike Fast is, when by the Authoritie of the Magistrate, either the whole Church within his Dominion, or some special Congregation (whom it concerneth) doe assemble themselves together, to performe the fore-mentioned duries of Humiliation, either for the removing of some

h I Sam.7.6. I Ionah 3. k 2 Chr.12. 5,7,8c. I King 21. m 2 Chro.32. 16. n 2 Chron. 33.18,19.

° Ionah 3.7. 2 Chr 20.3. Ezra 8.21. 5,6. Ioel 2,15. 2 Chro. 20. Ionah 5. Hefter 4.

Exod.9. Efdras 8. Act.1.13,24.

d Ioel 1. 14. Nehem. 8. fome publike b calamitie threatned, or alreadie inflicted vpon
them, as the /word, inuasion, famine, pesislence, or other searefull sickenesse: or else for the
ob:aining of some publike blessing, for the good of the
church; as to crave the assistence of his holy Spirit, in the
Election and Ordination of sit
and able Pastours, &c. or, for
the tryall of Truth, and execution of Instice, in matters
of difficulty and great importance, &c.

When any euill is to bee remooned, the dPastours are to lay open vnto the people, by the euidence of Gods Word, the singles which were the special causes of that calamitie; call vponthem to repent, and publish vnto them the mercies of God in Christ, vpon their Repentance. The people must heare the voice of Gods Mescargers with heartie sorrow for their

their sinnes; earnestly begge pardon in Christ, and promite vnfained amendment of their life. When any bleffing is to be obtained, the Paffors must lay open to the people the neceffitie of that bleffing, and the goodnesse of God who giueth fuch graces for the good of men. The people must denontly pray vnto God for bestowing of that Grace, and that hee would bleffe his owne meanes to his owne glory, and the good of his Church. And when the holy Exercise is done, let euery Christian haue a speciall care, according to his ability, to e Remember the poore. And wholoeuer (when iust occasion is offered; ) vieth not this holy Exercise of Fasting; hee may intly suspect, that his heart neuer yet felt the power of true Chri-Stianity.

So much of Fasting. Now follow-

°Ifa.58.7,10 2 Cor.9.7. Gal.1.10. followeth the Exercise of holy Feasting.

Of the practice of Piety in Hely Feasting.

HOly Feasting is a solemne Thankes-giving (appointed by Authoritie) to be rendred vnto G O D on some speciall day, for some extraordinary Rlessings or Delinerances received. Such, among the Iewes, was the Feast of the Paseouer, to remember to praise God for their delinerance out of Egypts bondage: or the Feast of Purim, to give thankes for their deliverance from Hamans Conspiracie. Such among vs, are the fifth of Anguft, to praise Go D for delivering our Gracious King from the bloody Conspiracie of the trayterous Gowries: And the fifth of Nonember, to praise God for the delinerance of the

Exo.13.15.

Heft.9.19,

. **I.S.** (8, 7, 13 2 Cor. 9-7the King, and the whole State, from the Popish Gunne-powder Treason. Such Feasts are to bee celebrated by a publike rehear-sall of those speciall benefits, by spiritual Psalmes, and Dances, by mutual feasting, and sending presents enery man to his neighbour, and by giving gifts to the poore.

But forafmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man; and that the Lords Supper is left by our Redeemer, as the chiefest memoriall of our Redemption: euery Christian should account this boly Supper his chiefest and soyfullest Feast in this World. And feeing that as it ministreth to worthy partakers the greatest assurance which they haue of their Saluation; fo it pulleth temporall Indgements on the Bodies, and (without repentance)

pentance) eternal Damnation on the Soules of them who receine it unworthily: Let vs fee how a Christian may best fit himselfe to bee a due partaker of so holy a Feast; and to bee a worthie Guest at so sacred a Supper.

Meditations concerning the due manner of practifing Pietie, in receiving the holy Supper of the Lord.

2 Thef.r.II Col. 1-12. Luk.20.35. Apoc.3. 4.

Hough no man liuing is of him/elfe worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace, to accept him for a worthy receiner, who endeauoureth to receiue that holy Mystery, with that competent measure of reuerence that he hath prescribed in his Word.

He that would receive this Holy Sacrament with due reuerence.

e-

e

it

r

e

uerence, most conscionably performe three forts of duties. First , those which are to be done before bee receineth: Secondly, those that are to be done in the receining: Thirdly, those that are to be done after that he hath receined the Sacrament. The first is called Preparation, the fecond Meditation, the third Action or Practice.

Of Preparation.

That a Christian ought necessarily to prepare himselfe before he prefume to be a partaker of the holy Communion, may enidently appeare by fine reasons.

First, because it is GODS Commandement: For if hee commanded vnder the paine of Death, that none vncircumcifed should eate the Paf- Exo. 12. 48. chall Lambe; nor any circumcifed vnder foure Dayes preparation: how much greater preparation doth he require )

quire of him that comes to receine the Sacrament of his body and blood? which as it succeedeth, so doth it exceede by many degrees the Sacrament of the Passeoner.

Ioh.13.5.

Secondly, because the example of Christ teacheth vs so much: for he mashed his Disciples seete, before hee admitted them to eate of his Supper. Signifying, how thou shouldest lay aside all unpurenesse of heart, and uncleannesse of life, and bee furnished with Humilitie and Charitie, before thou presumest to taste of his holy Supper.

Thirdly, because it is the

1 Cor.11.

28.

Pro.13.1,2.

counsell of the Holy Ghost: Let enery man examine himselfe, and so let him eate, &c. And if a man, when he is to eate with an earthly Prince, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudenesse: How e-

y

How much more oughtest thou to prepare thy soule, that thou mayest behave thy selfe with all seare and reverence, when thou art to feast at the holy Table of the Prince of Princes?

Fourthly, because it hath beene euer the practice of all Gods Saines, to vie holy preparation, before they would meddle with Dinine mysteries; David would not goe neere to Gods Alsar, till hee had first washed his hands in innocencie: Much leffe shouldst thou, without due preparation, approach to the Lords Table. Abimelech would not give, nor David and his men would not eate the Shew-bread, but on condition that their vefels were Holy; how much leffe shouldest thou prefilme to eate the Lords bread, or rather the Bread which is the Lord, vnlesse the vessell of thy heart bee first cleanfed

Pfal. 26. 6.

I Sam. 1.4

losh.5.15. Exod. 35.

fed by repentance? and if the Lord required loshua (as hee had done Mofes before) to put off his shooes, in reuerence of his Holinesse, who was present in that place, where he appeared with a sword in his band, for the destruction of his enemies: how much rather shouldest thou put off all the Affections of thine earthly conversation, when thou commest neere that place, where Christ appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his Friends? And for this cause it is faid; That the Lambes Wife hath made her selfe readie for his marriage. Prepare therfore thy selfe; if thou wilt in this life be betrothed vnto Christ by Sacramentall Grace: or in Heaven married vnto him by eternall glory.

Fiftly, because that God hath euer smitten with seare-

full

Apoc.19.7.

e

ıt

is

n

d

r

full Iudgements, those who have prefumed to vie his holy Ordinances without due feare and preparation. GOD fet a flaming sword in a Cherubins hand, to smite our first Parents being defiled with fin, if they should attempt to goe into Paradife, to eate the Sacrament of the Tree of life: Feare thou therefore to bee smitten with the fword of Gods vengeance, if thou prefumest to goe to the Church with an impenitent heart, to eate the Sacrament of the Lord of life. God smote 50000. of the Bethfhemites for looking irreverently into his Arke; and killed Vzza with fudden death, for but raft tonching of the Arke; and imore Vzziah with a Leprofie for medling with the Priests Office, which pertained not vnto him. The feare of such a stroake made Exechias fo earnestly to pray vnto God, that hee would

Gen. 3. 24.

I Sam. 6.

I Sam.6. 21.

2 Chro. 10. 18,&c.

would not smite the people that wanted time to prepare themselves as they sould, to ease the Paffeoner. And it is faid. that the Lord heard Ezechiah, and healed the people: Intimating, that had it not beene for Exechia's prayer, the Lord had fmitten the people, for their want of due preparation. And the man who came to the Marriage Feast without his medding garment, or examining of himselfe, was examined of another, and thereupon bound hand and foote, and cast into viter darkeneße, Matth. 22. 12. And S. Paul tels the Corinthians. that for want of this preparation, in examining & indging themselves before they did cate the Lords Supper, God hath fent that fearfull fickeneffe amongst them; whereof some were then sicke, others weake, and many faine afleepe; that is, taken away by temporall death: Infomuch, that the

2Cor.11.29

2 Cor.11.29

the Apostle faith, that enery waworthy Receiver enter bis owne Indeement, temporall, if he repentsjeternall; if he repents not; and that in fo haynons a meafure, as if he were guiltie of the very Body and Blood of the Lord wherof this Sacrament is aboly Signe and States And Princes punish the indignitie offered to their great Scale 1 in as deepe a meafare, as that which is done to their owne Perfors, whom it representeth. And how hapnousthe guiltinesse of Ghrefts blood is may appeare by the milery of the leves, ever findeshey wished by blood to be on their and their Children, But cheneshouswift fay: It were laferato abstaine from comming stall to) the Holy Communion: Not for GOD bath threatned to punish the wilfull neglect of his Sacramenty with cornal demination both of Body and Soule. And

I Courteg.

Verse 19.

I .g. miol

Mar 27. 25

Num.9.13. Heb.2.9. Matth. 16. And it is the Commandement of Christ, Take, ease, doe this in remembrance of met and hee will have his Commandement vnder the penalty of his Curse, obeyed. And seeing that this

Iohn 13. T.

Sacrament was the greatest token of Christs lone, which hee left at his end to his friends, whom hee loued to the end; therefore the neglect and con-

Heb. 10. 18,

rempe of this Sacrament must argue the contempe and neglest of his lone, and Blood-shedding: then which, no sinne in Gods account can seeme more haynom. Nothing hinders why thou mayest not come freely to the Lords Table; but because thou haddest rather want the love of God, then leave thy silthy sinnes. O come, but come a guest prepared for the Lords Table; seeing they are biesed, who are called to the Lamber Supper. O come, but

come prepared; because the

efficacy

Apoc.19.9.

efficacy of this Sacrament is receited according to the proportion of the Faith of the Receiter.

-5 |||

1

is

0-

ec

5.

d;

n-

E

g: ds

hy to

rfc

he hy

ut

he

re

the

but

he

This preparation consists in the serious consideration of three things: First, of the Worshinesse of the Sacrament, which is tearmed to discerne the Lords body. Secondly, of thine owner thinesse; which is to indge the felle. Thirdly, of the meanes whereby thou main become a more by receiver; called Cammanication of the Lords Body.

1. Of the worthine Be of the Sacrament.

The worthinesse of this Sacrament is considered three waies: First, by the Maicstic of the Author ordayning. Secondly, by the precionsnesse of the Parts whereof it consistes. Thirdly, by Aa 2 the Efficacia
Eucharifiae
non aqualiter se habet
quoad omnes
sideles, sed
pro ratione
sidei communicantium.
Origen.

War har

the Excellencie of the Ends for which it was ordained.

Sacrament

The Ambor was not any Saint or Angel: but our Lord lefus, the eternal Sonne of God: For it pertains the Christ only, under the New Testament, to institute a Sacrament: because hee only can promise & performe the grace that it significant. And were are charged to beare novoice but his, in his Church. How facred should were esteeme the Ordinance that proceedeth from so Divine an Author?

2. Of the parts of the Sacraments.

The parts of this bleffed Sacrament are three. First, the Earthly signes signifying: Secondly, the Dimne Word sandifying: Thirdly, the Heavenly graces signified to the same of

First, the Earthly fignerare

Mat. 17.5.

TO GARLESS ME.

Onucas.

Bread and Wine, 1 Cor. 11.23, &c. Prou. 9.3.) in number 1 wo, but one in vie.

Secondly, the Dinine Word is. the Word of Christs infitution; pronounced with Praiers and bleffings, by a lawfull Minister: (Heb.5.4. Num. 16.40. 1 Cor. 10.16.) The Bread and Wine without the Word are nothing, but as they were before; but when the Word co neth to those Elements, then they are made a Sacrament; and God is prefent with his owne Ordinance, and ready to performe what locker hee doth promise. The Digine Words of bleffing do not change or annihilate the " substance of the Bread and Wine: (for if their substance did not remaine, it could bee no Sacrament 1) but it changeth them in vie and in Name. For, that which was before but common Bread and Wine to nourish mens bodies sis after the bleffing Aa 3

Euchariflia (acrametum non de aliorum manu quam presidentium Sumimus. Tert. lib. de Coron. cap. 3. \* Qui est à terra panis percipiens vocationem Domini, nos iam commu nus panis est. Jed Euchari-Rigex dua. bus rebusco stas, terrena & caleli. Iren, lib.4. cap. 30. Per Sacra mentum corporis & fanguinis Dom. Diuine effi. cimur cofortes natura, & tamen esse non dessdeftinit Substanflantia vel natura panis & vins. Gelas. contra Eutic.

bilia symbo la, corporis or sanguinis appellatione homeranit, mon natura mutans, sed gratiam natura adiicies Theod.
Dialog. 1.

christus visi-

destinated to an boly vse, for the feeding of the Soules of Christians. And where before they were called but Bread and Wine: they are now called by the name of those Hely things which they fignifie, The Body and Blood of Christ; the better to draw our mindes from those outward Elements to the Heawenly Graces, which by the fight of our bodies they reprefent to the spirituall eyes of our Faith. Neither did Christ direct these words. This is my Body. This is my Blood, to the Bread and Wine: but to his Disciples, as appeares by the words going before, Take yee, eate yee. Neither is the Bread his Body, but in the same sense that the Cup is the New Testament, viz. by a Sacramentall Metonymie. And Marke notes plainely, that the words, This is my Blood, &c. was not pronounced by our Sausour, till after that

f

c

d

ÿ

Ce

1-

C

r

d

3,

-

.

7,

C

t,

-

25

is

0-

er

that all bis Desciples had drunken of the Cuppe, Mark, \$4.23. 24. And afterwards in respect of the natural substance thereof, he calls That the fruit of the Vine, which in respect of the spirituall signification thereof, he had before rearmed his blood, Verfe 25. after the manner of tearming all Sacraments. And Christ bids vs not to make bim, but to doe this in remembrance of him; and hee bids vs care not simply his bodie, but bis bodie as it was then broken; and his blood fred; which S. Paul expounds to be but the Communion of Christs bodie, and the - Communion of his blood, that is, an effectual pledge that we are pareakers of Christ, and of all the merits of his bodie and blood. And by the frequent vie of this Communion, Paul will haue vs to d make a frem of the Lords death till bee come e from Heanen, & til we, as Engles fbal

°1 Cor.10.

d 1 Cor.11.
26.
Acts 3.21.
and 1.11.
Heb.8.21.
Mat.24.27,

be saught up into the aire to meete him who is the bleffed Carken and life of our foules.

Thirdly, the Spiritual graces are likewise two: the bodie of Christ, as it was with the feeling of Gods anger due to vs, crucified: and his blood as it was (in the like fort) fleed for the remission of our sinnes. They are also in number two, but in ve one, viz. whole Christ, with all his benefits offered to all, and given indeede to the faithfull. These are thothree integrall parts of this bleffed Sagra ment, the Signe, the Word, and the Grace. The Signe without this Word, or this word without the Signe can doe, nothing: and both conjoyned are vnprofitable without the Grace fignified: but all three concurring, make an effectuall Sacrament to a worth Receiver. Some receive the outward Signe without the fpiritual Grace,

7

V

0

2

r

6

Grace, as Indas, who (as Infentialith) received the Bread of the Lord, but not the Bread which was the Lord. Some receive the Spiritual grace without the outward Signe, as the Saint-Theefe on the Croffe: and innumerable of the Fairhfull, who Dying defire it, but cannot receive it through fome external impediments: but the worthie Receivers to their contort receive both in the Lords Supper.

Christ chose Bread and wine (rather then any other Elements) to bee the outward Signes in this blessed Sacrament! First, because they are ensiest for all fores to attaine vato: Secondly, to teach vs, that as mans temporal life is chiefly nourished by Bread, and cherished by Wine; so are our soules by his Bodie and blood sustained and quickned vnto exernal life. Christ appointed Wine with

\*Panem Domini,non pa. nem Dominum. Aug.

\* Dauid cals
Bread the
strength of
mans heart,
Pfal 104.15.
1fa. the stay
of Bread,c.
3. I. Ezech.
the staffe of
Bread, cha.
4.16 Homer.
published for

Aas,

the Bread to bee the outward figne in this Sacrament, to teach vs; first, that as the perfect wowrisoment of mans body consists both of Meat and Drinke: So Christ is vnto our selves not in pars, but in perfection, both salmation and nourisbment: Secondly, that by feeing the Sacramentall Wine apart from the Bread, we should remember how all his precious blood was fill out of his bleffed Bodie for the Remifion of our sinnes. The outward Signes the Paffor gives in the Church, and thou doest cate with the Mouth of thy Bodie: the Spiritualt grace Christreacherh from Heauen, and thou must eate it with the Month of thy Faith.

3. Of the Ends for which this holy Sacrament was ordained.

The excellent and admirable Ends or Fruits, for which this bleffed Sacrament was ordained, are feuen. Of the first End of the Lords Supper.

1. To keepe Christians in a continuall a remembrance of that propitiatory facrifice, which Christ once for all, offered by his Death vpon the Croffe, to. reconcile vs vnto God , Doe this (faith Christ) in remembrance of mee. And (faith the Apostle) b As oft as ye Ball cate this Bread, and drinke this Cup. yee doe shew the Lords death till be come. And he faith, that (by this Sacrament, and the Preaching of the Word) . lefus Christ was so enidently set forth before the eyes of the Galatians, as if he had beene crucified among themefor the whole action repre-Senteth Christs death, the breaking of the Bread bleffed, the crucifying of his bleffed Body; & the powring forth of the fanctified wine, the fledding of his holy Blood. Christ was once in himselfe really offered : but

Mat.16.16

SALSOLD

b I Cor. 11.

Gal.3.1.
Heb. 9.16.
& 10.11.
and 1.3.
Quetidie
nobis (briflus crucifigitur.
August. in
Pial.95.

as oft as the Sacrament is celebrated, so oft is hee spritually offered by the faithfull.

\* perapoperie

Hence the Lords Supper is called a propitiatorie Sacrifice. not properly or really, but \* figuratinely, because it is a memorial of that propitiatory facrifice, which Christ offered vpon the Croffe. And to diffinguish it from that reall Sucrifice, the Fathers call it the a unbloody Sacrifice. It is also called the Encharift, because that the Church in this action offereth vnto God the facrifice of praise and thankefoining for her Redemption, effected by the true and onely expiatory Sacrifice of Christ voon the Crosse. If the fight of Monts King, facrificing on his wals his owne fonne, to mooue his gods to refeue his life; 2 Kings 3. 27. mooued the affailing Kings to such pitie, that they ceast their

assault, and raised their siege:

how

a Incruetum facrificium. If it be vn. bloody, because it is voide of blood, then it is not Christs na turall body. If becausoir is offered withour . theading of blood, then it is not availeable for the cmiffion of finnes. Heb.9.21.

how should the spiritual fight of God the Father, facrificing on the Crosse his onely begotten Sonne, to saucthy soule, moone thee to loue God thy Redeemer, and to leave sin, that could not in justice bee expiated by any meaner ransome?

Of the fecond End of the Lords Supper.

2. To confirme our Faith: for God by this Sacrament doth signifie and seale vnto vs from Heauen; that according to the promise and new conenans which he hath made in Christ, hee will truely receive into his Grace and Mercy all penitent beleeners, who duly receive this holy Sacrament; and that for the merits of the death and pasfian of Christ, he will as verity forgive them all their finnes, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, The feate of the new

\*Christo cum patre & fpi-Sancto factificium panis & vinim fide & charitate fancta Ecclefia Catholica offerre non ceBut, Aug. de fide ad Pet. Diac. cap. 19. Cum frangitur bostia, dum fanguis de calice in ore fidelium funditur, quid aliud quam Domi nici corporis in cruce immolatio, eiusque sanquinis de latere effusio de fignatur? Can. dift. 2. de confec. Cum frangitur. 37.

Rom.4.11. Mat.26.28. 2 Cor.11.25

Iudg.13.13.

Covenant and remission of sinnes. In our greatest doubts we may therefore, receiving this Sacrament, vndoubtedly say with Samsons Mother: If the Lord would kill vs, he would not have received a burnt offering, and a meat offering at our hands, neither would hee have showed all these things, nor would at this time hand told vs such things as these. Of the third End of the

Of the third End of the Lords Supper.

3. To bee a pledge and speeds of the most neere and effectuall Communion which Christians have with Christ. The Cup of blessing, which wee blesse, is it not the Communion of the Blood of Christ? The Bread which wee breake, is it not the Communion of the body of Christ? that is, a most effectuall signe and pledge of our communion with Christ. This vnion is called a biding in vs, bisyning to the Lard, dwelling in our bearts:

1 Cor.10.16

\*Iohn 14.
16,23.
b 1 Cor.6.17
utimose.
c Eph.3. 17.
ng disame.
Iohn 15.5.
Eph. 6.

hearts: and let forth in the holy Scriptures by divers Similers. First, of the Vine and branches. Secondly, of the \* Head and Bodie. Thirdly, of the Foundation and building. Fourthly, of one Leafe confected of many grains. Fiftly of the Matrimonial vnion twist Man and Wife, and fuch like. And it is threefold betwixt Christ and Christians. The first is natural, betwixt our bumane nature, & Christs divine nature in the person of the Word: The fecond is my fiscall. betwixt our persons absent from the Lord, and the person of Christ God and Man, into one mysticall body: The third is Celestial, betwixt our perfons present with the Lord, and the Person of Christ in a Body glorified; these three Conjunctions depend each vpon other. For , had not our Nature beene first Hypostatically vnited to the Nature of

\*Eph.2.35. Col.1.18. Rom.12.4,5 Eph.3.19,20 I Cor.10.27 Eph.5.31,32 Apoc.21.2.

of God in the second person; wee could neuer have beene vnited to Christina Myficalt body. And if wee bee not in this life (though absent) vnited to Christ by a Mystical vnion, wee shall never have communion of glory with him in his Heanenly presence. The Mysticall Communion (chiefely heere meant,) is wrought betwixt Christ and us, by the Spirit of Christ, apprehending vs. and by our Faith (Ripred up by the fame Spires ) apprehending Christ againe. Both which Saint Paul doth most linely expresse; I follow after, if that I may apprebend that for which alfo I am approbended of Christ Losso. How can hee fall away that holdeth. and is fo firmely holden? This vnion hee shall best vnderstand in his Minde, who doth moft feele it in his Heart. But of all othertimes, this vnion is best felt, and most confirmed, when

Phil.3.12.

we doe duly receive the Lords Supper. For then we shall sensibly feele our hearts knit vnto Christ, and the desires of our soules drawne by Fasth and the Holy Ghost, as by the cords of Lone, necret and neerer to his Holinesse.

From this Communion with Christ, there followeth to the faithfull many unspeakeable benefits.

As first, Christ tooke by imputation all their fins and guiltinesse woon him, to satisfie Gods instice for them: and hee freely gives by imputation, vinto vsall his Righteousnesse in this life, and all his right vinto eternal life; when this is ended: and countethall the good or ill that is done vinto vs., as done vnto his owne person.

Secondly, there floweth from Christs nature into our nature, wnited to him, the linely Spirit & breach of Grace which 2 Cor. 15. 2.

Rom. 4.25. 1 Pet, 2.14. Phil. 3.9.

Mat. 25. 35. Acts 9. 4. Mat. 25. 45. Zach 2. 8.

renu-

Eph.4.23,24 Rom.8.29. renueth vs to a spiritual life: and so sanctifieth our mindes, wils, and affections, that we daily grow more and more conformable to the Image of Christ.

Thirdly, he bestoweth vpon them all faming graces, ne-

2 Cor.3.18. Iohn 15.5. and 1.16. cessary to attaine eternal life; as the sense of Gods love, the assurance of our Election, with regeneration, instification, and grace to doe good workes: till we come to live with him in his heavenly Kingdome. This should teach all true Christians to keepe themselves as the vide-filed members of Christs holy body, and to beware of all vacleannesse and filthinesse: knowing that they live in Christ, or rather, that Christ linesh in

chem. From this union with Christ (sealed vnto vs by the Lords Supper) S. Paul draweth arguments, to withdraw the Corinihians from the pollution both of Idelatrie, 1 Corinih.

2 Cor.8. 1, 4,6,7,19.

10.16.and Adukery, 1 Cor.16. 15,16.

Laftly, from the former Communion twixt Christ and Christians, there flowes another Communion twixt Chriamong themselues. Which is also lively represented by the Sacrament of the Lords Suppersin that the whole Church beeing many, doe all communicate of one Bread, in that holy action. Wee being many, are one Bread, and one Bodie, for we are all partakers of that one Bread; that as the bread which were eate in the Sacrament, is but one, though it bee confected of many graines; fo all the Faithfull, though they bee many, yet are they but me mystical bodie vnder one bead, which is Christ. Our Saujour prayed fine times in that pray- loh. 17.11, er, which hee made after his 21,22,23,26, last Supper, that his Disciples might bee one: to teach vs

1 Cor.10.17

at once, how much this Vnitie pleaseth him. This Vnion betwixt the faithfull, is fo ample, that no distance of place can part it; so frong, that death cannot dissolue it; so durable, that time cannot weare it out; so effectuall, that it breeds a feruent love betwixt those who neuer faw one anothers face. 1 Cor.4.13. And this Coniumstion of Soules is tearmed the Communion of Saints, which Christ effecteth by 6. special meanes. First, by governing them all by one and the same Holy Spirit. Secondly. by enduing themall with one and the same Faith. Thirdly, by shedding abroad his owne

Eph.4.5.

\* Rom.5.5. b Tit 3.5.

Eph.4.5.

c1 Coc.10. 17.8 11.33.

dCol. 1. 18.

and 22.

2 Lone into all their hearts. Fourthly , by b regenerating them all by one and the fame

Baptisme. Fiftly, by nourish ing them al with one & the same spirituall Food. Sixtly, by being one d quickning Head, of

that one bodie of his Church.

which

\* Acts 4. 32.

which he reconciled to God in the Bady of his flash. Hence it was, that the multitude of Beleevers in the Primitiue \* Church, were of one Heart, and of one Soule, in with, affection, and compassion. And this should teach Christians to love one another, feeing they are all members of the fame holy & mysticall Body, wherof Christ is Head: And therefore they thould have all a Christian Impathy, and fellow feeling to re. ioyce one in anothers ioy, to condole one in anothers griefe, to beare with one anothers infirmitie and mutually to releene one anothers wants.

Of the fourth End of the Lords Supper.

4. To feede the foules of the Faithfull; in the assured hope of life enerlasting. For this Sacrament is a figne and pledge vnto as many as shall receive the same according to Christs |

\* Audio quid verba Soment : neg; enim mortis tantum ac resurrectionis (ue beneficium nobis offert Chri-Stus, fed corpus ipfum in que pasus eft ac resurrexit. Conclude realiter, boc est . verè nobis in exna dare christi corpus, ut fit amimis no-Aris in cibum falutarem. Cal. in Com. in 2 Cor. 11.

Institution: that he will according to his promife, by the vertue of his Crucified body and blood, as verily feed our foules to life Eternall, as our bodies are by Bread & Wine pourished to this remporall life. And to this end Christ in the action of the facrament, \* really giveth his very Body and Blood to enery faithfull Receiver. Therefore the Sacrament is called the Comunion of the body and blood of the Lord, And \* communication is not of things absent, but present; neither were it the Lords Supper, if the Lords body and blood were not there. Christ is verily prefent in the Sacrament, by a double Vnion : whereof the first is spiritual, twixt Christ and the worthy Receiuer. The second is Sacramentall,

ver. 25. 1 Cor. 10. 16. 2 Quod se nobis communicat, id sit arcana spiritus sancti virtute, que res locorum distantias sunctias, as procul dissitus, non modo aggregare, sed coadunare in unum potest. Cal. in 1 Cor. 11.25.

twixt

-

bo

es

es

h-

to

of

is

y

e j

of

it

e

t

twixt the Body and Blood of Chrift, & the outward fignes in the Sacrament. The tormer is wrought by meanes that the Same boly Spirit, dwelling in Christ and in the faithfull; b incorporateth the faithful, as mebers vnto Christ their Head & fo makes them one with Christ. and partakers of all the Graces. Holines and eternall Glory which is in him: as fure & as verily as they heare the words of the promife, and are partakers of the outward Signes of the hely Sacrament. Hence it is, that the will of Christ is a true Christians will & the Christians life is Christ who linesh in bim , Gal. 2.20. If you looke to the shings that are vnited, this Vnion is essentiall : if to the truth of this Vnion, it is reall. If to the manner how it is wrought, it is Spiritual. It is not our Faith, that makes the Body and Blood of CHRIST to bee

Hec (fc. corpus & Sanguis Domini) accepta atque bausta, id efficiunt, vt & nos in Christo & christus in nobis fit. Hil lib. 8. de Trin. Iam corpus Christi meo corpori fociatum eft, & Canquis cius meas ornauit genas. B. Agnetis diet. apud Amb.

be prefent, but the Spirit of Christ dwelling in him and vs. Our fach doth but receive and apply vnto our Soules those heavenly graces which are offered in the Sacrament.

The other, being the Sacramentall onion, is not a Physicall or Local, but a Spiritual coniunction of the earthly Signes, which are Bread and Wine, with the heavenly Graces, which are the Body and Blood of Christ in the act of receiuing: as if by a mutual relation they were but one and the fame thing. Hence it is, that in the same \* instant of time that the worthy Receiver eateth with his mouth the Bread and Wine of the Lord, he eatethalfo with the mouth of his Faith, the very Body and Blood of Christ: Not that 2 Christ is brought downe from Heaven to the Sacrament, but that the holy Spirit, by the Sacrament, lifts

\* Corpus non adeft cum panc, aus, id cit, fimul loco, sed õua, id est, simul tempore. 2 Duum coes nacaleftis lit actio, minime absurdameft (briftum in cœlo manentem à nobis recipi-Calu in 1 Cor. 1 1.25

vp his mind vnto Christ:not by any local mutation, but by a demont affection: To that in the holy 2 contemplation of Faith, he is at that present with Christ, and Christ with him. And thus beleeuing and meditating how Christ his body was crucified, and his precious blood fhed for theremission of his fins, and the reconciliation of his foule vnto God: his Soule is hereby more effectually fedde in the affurance of eternall Life, then Bread and Wine can nourish his body to this temporall life. There must bee therefore of necessitie in the Sacrament, both the outward fignes to bee! visibly seene with the eyes of the body; and the Body and Blood of Christ, to be firstually dicerned with the Eye of faith. But the forme how the Holy Ghost makes the body of

Fide mitte in Calum, & eum in terris tanguam presentem tenuifti-Aug Epi. 3. ad Volus. Fidem quum dico, non intelligo qualibet opinionem, fed fiduciam. qua quum audis panem tefferam. effe corporis Christi, non dubitas impleri à Do. mino quod verba sonant corpus quod nequaquam cernis, firituale effe

tibi alimentum, vimq; ex Christi carne viuisscam in nos perspiritum dissundi. Calv. ibid.

Bb Christ,

Eph. 5. 23. \* Ego tunc nos demum participare Christs bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantium quum pro nobis factum fuiße vittimam sredimus; sed dum in nobis habitat dum tius sumas membraex carne eius. dumino. nam denique & vitam & (ubstantiam (ot ita loquar ) cum iplo coales-Cimius. Caluin. ibi. 6 Lus 24. 30.31.

Christ, being absent from vs in place, to be present with vs by our vnion: S. Paul termes great mystery; such as our vnderstanding cannot worthily comprehend. The Sacramentall Bread and Wine therefore are not bare fignifying fignes, but such as wherewith Christ doth indeede exhibite and gine to every worthy Receiner, a not onely his Dinine vertue and efficacie, but also his very Body and Blood, as verily as hee gaue to his Disciples the Holy Ghost, by the figne of his facred Breath; or Health to the diseased, by the Word of bis mouth, or touch of his hand or garment. And the apprehenfion by Faith is more forcible, then the exquisicest comprehension of Sense or Reason. To conclude this point: the holy Sacrament is that bleffed Bread, which beeing eaten, opened the eyes of the b Emanites, thar

that they knew Christ. This is that Lordly Cup, by which b me are all made to drinke into one fpirit: This is that Rocke flowing with c Hony, that reviueth the fainting spirits of enery true Ionathan, that tastes it with the month of Faith: This is that Barly Linfe, which tumbling from abone, firikes downe the Tents of the Midianites of infernall darkenesse. Elias Angelicall . Cake and water preferued him forty dayes in Horeb: and Manna (Angels food) fed the Ifraelites forty yeeres in the Wilderne Se: but this is that 8 true Bread of life, and heavenly Manna, which if we shall 35,45,50. duely eate, will nourish our Soules for ener unto life heternall. How should then our Soules make vnto Christ that request from a fpiritual desire, which the Capernaites did from a Carnall motion? i Lord, enermore give vs this Bread. Bb 2

\*

15

n f

C

d

The

1 Cor. 12.

13.

c I Sam. 14.

27.

d Iud. 7. 13.

e 1 King.19.

6,7. Pfal 28.

24,25. Num. 16.35

6 Joh. 6. 32,

Floh. 6. 51,

1 Ich. 6.3.

The fift end of the Lords
Supper.

5. To bee an affured pledge unto us of our Resurrection. The Refurrection of a Christian is two-fold: first, the 2 spiritual Refurrection of our foules, in this life, from the death of fin, called the first Resurrection : because that by the trampet-voyce of Christ, in the preaching of the Gospel, we are raised from the death of some, to the life of grace: b Bleffed and boly us bee (faith & lohn) who hath part in the first resurrection: for on such, the second death bath no power. The Lords Supper is both a meane and a pledge vinto vs of this spirituall and first Resurrection. d He that eateth me, euen he shall line by me. And then are we fit Guests to e sit at the Table with Christ, when like Lazarus we are raifed from the death of sinne to newnesse of life.

The truth of this first refur

loh.5.25. Rom.6.4,5,

b Apoc. 20.6. Hinc apud priscos Sacramentum baptismi appellavatur, Salus; Sacramentum verà Domimici corporis, yita. Aug. 1.1. de peccatorum meritis, c. 14. · loh.6.57. cloh 17.2.

rection wil appeare by the motion wherewith they are internally moued: for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth with Samuel, Here I am, speake, Lord, for thy Servant beareth. And with Dauid, O God, my heart is readie. And with Paul, Lord, what will thou have me to doe? Then furely. thou art raised from the death of sinne, and haft thy part in the first Resurrection: but if thou remainest ignorant of the true grounds of religion, and findest in thy felfe a kinde of fecret loathing of the exercises there. of, and must be drawne, as it were against thy will, to doe the workes of Piety, &c. then furely, thou hast but a name that thou linest, but thou art dead, as Christ told the Angell of the Church of Sardis, and thy Soule is but as falt, to keepe thy body from stinking. Bb Se-

f

2

76

a

f

#

c

le

15

of

on

I Sam.3.10.

Pfal.108. 1. Acts 9. 9.

Apoc. 3. 1.

\* John 5. 54. b Hinc panis משמוני לש à veteribus nominatur fombolarefurrectionis. Con Nica. Ichn 6. 41. Caro Christi non in fefe, fed in verbo ips bypostatice ontio vi nifica est: Cyr.in Iohn 10.13. Et quia est propria caro verbi cuncta viuificantis, Synod Eph. Derella fide ad Reginas. Vinificat:

Secondly, the corporal refurrection of our bodies at the last day, which is called the fecond refurrection, which freeth vs from the first death. Heeshas eatesh my Flesh, and drinkesh my Blood, bath eternall life, and I will raise him up at the last day. For this Sacrament a fignifieth and sealeth vnto vs, that Christ died and role againe for vs, and that his b flesh quicknetb and nourishesh vs vnto eternall life, and that therefore our bodies shall furely bee raised to eternallise at the last day. For seeing our Head is risen; all the members of the bodie shall likewise surely rise againe. For how can those

1. Ratione meriti obedientie, quia Christi caro pro credentibus oblata fuit in Sacrificium: 2 Ratione copulationis nostre cum Christo, quia non possumus ad Deum vite
fontem pertingere, niss carne illa Christi mediante,
er quatenus carni illi quasi membra sumus insiti,
caro non prodest, Iohn 6.63. i. Carnalis opinio
non conueniens cum mysterio manducationis carnis
Christi.

bodies,

r-

ft

d

S

11

H

r

d

d

t

·

d

11

r

of

e-

0-

te

,

18

io

is

bodies, which (being the weapons of Righteonfneffe, Rom. 16. 13. Temples of the Holy Ghoft, 1. Cor 6.19. & members of Christ) have beene a fed and nourished! with the Rody and Blood of the Lird of Life: but bee raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are fo reverently buried and laid to sleepe in the Lord. And their burial places are termed the b beds and dormitories of the Saints. The Reprobates shall arife at the last day, but by the Almighty power of Christ, as hee is Indge, bringing them as Malefactors out of the Gaole, to receive their sentence, & deferued execution: but the Elect thall arise by vertue of Christs Resurrection, & of the Commuaió which they have with him, as with their Head. And his refurrection is the cause & ABNrance of ours. d The Resurrection Bb 4

2 Quomodo negant carnem capace effe resurre-Etionis, qua Sanguine & corpore Chri-Ai nutritur? Iren lib.4. cap.34. b Ifa. 26.19. 1c. · Christire-Surrectio in qua nostra innititur. communis ve. Correctionis fideius on eft, Theod. A1ortuum effe Chriftum etiam Pagani credunt. resurrexise verò propria Fides eft Christianorum. Aug. lib.16.con. Faust.c.19.

Tota fiducia christianorum, est resurrectio mortuorum, Tert.lib. 5. de relur. Carn. \*wojos ămsn. \*depais ansn. of Christ, is a Christians particular faith: the Resurrection of the dead, is the Childe of Gods chiefest considence. Therefore Christians in the Primitiue Church, were wont to salute one another in the Morning with these phrases, \* The Lord is risen: and the other would answer; \* True, the Lord is risen, indeed.

The fixt end of the Lords Supper.

furance of enertasting life. Oh what more wished or loued, then life? or what doe all men naturally more, either seare or abhorre then death? Yet is this first death nothing, if it be compared with the second death, neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to bee a worthy Receiver of this blessed

Omnium terribilium terribilissimum mors, Asist.

bleffed Sacrament. For our Sauiour assureth vs, That if any man eate of this Bread, bee shall line for ener: and the bread that I will give, is my flesh, which I will gine for the life of the World; He therefore who duely eateth of this holy Sacrament, may truly fay, not onely, Credo vitam aternam, I beleeue the life euerlasting: but also, Edo vitam aternam, I catelife euerlasting. And indeed this is the true tree of life, which God hath planted in the middest of the Paradise of the Church: And whereof hee hath promifed to give every one that overcommeth, to eate. And this Tree of Life, by infinite degrees excelleth the Tree of Life that grew in the Paradife of Eden: for that had his roote in the Earth; this from Heanen; that gaue but life to the bodie; this to the foule; that did but preferue the life of the lining, this Bb 5 refto-

Iohn 6.51.

Apoc.2 7.

Apoc.22.6.

restoreth life to the dead. The leanes of this tree, heale the Nations of beleeuers, and it yeelds enery Moneth a new manner of fruit, which nourisheth them to life euerlasting. Oh, blessed are they who often eate of this Sacrament! at least, once enery moneth taste anew of this renewing fruite, which Christ hath prepared for vs at his Table to heale our infirmities, and to confirme our beleefe of life euerlasting.

Of the fenenth end of the Lords Supper.

7. To binde all Christians, as it were, by an oath of fidelitie, to serve the one onely true God; and to admit no other propitatory Sacrifice for sinnes, but that one reall/acrifice which by his death Christ once offered, and by which hee finished the Sacrifices of the Law, and affected eternall Redemption, and Righteonsnesses for all believers.

cramento
erant inrati
erant inrati
erant inrati
erant inrati
ad prastandam soli
imperatori
sidestatem
eranter
erante

Milites Sa-

And fo to remaine for euer a publike marke of profession, to distinguish Christians from all Sects and falle religions. And feeing that in the Maffethere is a strange Christ adored, not he that was borne of the Virgin Marie: but one that is made of a Wafer Cake : and that the offring vp of this Breaden god is thrust vpon the Church , as a propitatory facrifice for the quicke and the dead; all true Christians upon the danger of milfull persurie, before the Lord Chiefe Inflice of Heaven and Earth, are to detell the Mafe, as the Idoll of Indignation, which is most derogatorie to the all-fufficient World-faning merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, wee all sweare, that ail reall Sacrifices are ended by our Lords death : and that his Body and Blood once crucified and fhed ; is the perpetual foode, and nourishment of our soules.

2. How to confider thine owne unworthine []e.

Man shall best perceine his owne unworthineffe, by examining his life; according to the tenne Commande ments of Almighty God. Search therefore what duties thou hast omitted, and what vices thou haft committed, contrary to energione of the Commandements:remembring that without repentance and Gods mercy in Christ, the Curse of God, containing all the miseries of this life, and euerlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. And having taken a due furney both of thy fins and miseries, retire to some secret place.

Deu. 27. 26. Gal.3. 10.

place, and there putting thy selfe in the sight of the Indge, as a guilty malefactor, flanding at the Barre to receive his fentence, bowing thy knees to the earth, imiting thy brest with thy fists, and be-dewing thy cheekes with thy teares, confesse thy fins, and humbly aske him mercy and forgivenelle, in thefe or the like words.

An humble confession of sinnes, to be made unto God before the receining of the holy Communion.



God and heavenly Father, when I confider the goodnesse which thou hafte-

uer shewed vnto mee, and the wickednesse which I have committed against heaven and against thee, I am ashamed of my selfe, and confusion feemes to couer my face as a veile: for which of thy Commandements haue

The I. Commandement. Deut. 6.5. Mat. 12. 37, 38. Leu. 19. 14. Pía. 22.5, 6. Píal. 38. 8.

The 2.Commandement. Deu. 12.32. Mat. 15.9

Gal.3. T.
The 3. Commandement.
Phil.2. 10.
Eccl.4. 17.
1 Kin.19.10
ler 5.2.

haue I not transgressed? O Lord, I stand here guiltie of the breach of all thy holy Lawes: for the love of my heart bath not so intirely cleaued vnto thy Maiestie, as to vaine and earthly things: I have not feared thy Indgements, to deterre me from fins, nor trafted to thy promises, to keepe me from doubting of my temporall, or from despairing of mine eternal flate. I have made the rule of thy divine worship to be what my minde thought fit, not what thy Word prescribed: finding my heart more prone to remember my bleffed Saniour in a painted picture of mans denice, rather then to behold him crucified in his Word and Sacraments, after his owne ordinance. Where I should neuer vie thy Name (whereat all hnees doe bow ) but with religious reserence, nor any part of thy worship, without due preparation

tion and zeale: I have blafpemoufly abused thy holy name, torash & customary oathes: yea, I have vied oathes by thy facred. name, as falle couers of my \$1thy fins. And I have bin prefent at thy seruice oft-times more for ceremony, then conscience, and to please men more then to please thee, my gracious God.

Where I should sanctifie the Sabbath Day, by being present at the publike exercises of the Church, and by meditating prinately on the Word and Workes of God, and by visiting the ficke, and releasing of my poore brethren: alas, I haue thought those holy Exercises a burden, because they hindered my vaine ports: yea, I have spent many of thy Sabbaths in mine owne prophane pleasures, without being present at any part of thy Dinine wer ship.

Where I should have giuen all due reuerence to my

Naturall

Here confesse thy rash and falle fwearing.

The 4. Commandement. Acts 20. 7.

1 Cor. 16. 2. Here confesse thy trauelling on the Sabbath, and thy leaving the holy exercife. to goe to sporting or feasting. The 5. Commandement.

Thef. 5.12 Gal.4. 15. Here confelle thy disobedience to thy Parents, Ministers, Magi. strates, Mafters, or Tutors. The 6. Commandement. \* Pro.19.11. b Eph.4.3 I. Mark.5. 44. Here confesse thy haffineffe and fury, and if thou haft beene any way the caule of any mans death vniuftly, or cruelly.

Naturall, Ecclefiastical and Politicke Parents, I have not shewed that measure of dutie and affection to my Parents, which their care and kindnesse hath deserved. I have not had thy Ministers in such singular lone for their workes sake, as I ought, but I have taunted at their zeale, and bated them, because they reprocued me inftly: And I haue carried my felfe contemptuously against thy Magistrates and Ministers, though I knew that it is thine Ordinance, that I should bee obedient vnto them.

Where I should be a slow to wrath, and b ready to forgine offences, and not suffered the Sun to goe downe upon my wrath, but to doe good for enil, louing my very enemies for thy sake: I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischiefe in my heart, I have preferred to seede

feede on mine owne malice, rather then to eate of thy holy Supper.

Where I should keepe my minde from all filthy lusts, and my body from all vincleannesse: O Lord, I have desiled both, and made my heart a Cage of all impure thoughts, and my minde a very Stie of the vincleane spirit. Yea, the remedy which thou (Lord) hast ordained for incontinency, could not containe mee within the bounds of Chastitie: for by doating on Beantie, whose ground is but dust, Satan hath bewitched my stell to lust after strange stell.

Where I should have lived in uprightness, giving every man his due; being contented with mine owne estate, and living conscionably in my lawfull calling, should be ready (according to mine abilitie) to lend and give vnto the poore: Oh Lord, I have by oppression

The 7. Commandement. I Theff. 4. 3,&c. Rom. 6.13. Here confesse vnto God thy fecret pollutions, fornication, or adultery, if Satan hath fo farre preuailed ouer thee.

The 8. commandement. Eph.4.28.

Luk. 6. 34, 35. Leu. 25.35. Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe that which is his by right.

The 9. Commandement. Zach.8.16. Mat.10.16. I Cor.13.7. Mat.1.18,19

Pfal.50. 20.

extertion, bribes, cansilation, and other indirect dealings, vnder pretence of my Calling and Office, robbed and purloyned from my fellow Christians: yea, I have received, and fuffered Christ, where I wastrusted. many a time, in his poore members, to stand hungry, cold, and naked at my doore, and bungry, cold and naked, to goe away. fuccourleffe, as hee came: and when the leannesse of his checkes pleaded pittie, the hardnesse of my heare would shew no compassion.

Where I should have made conscience to speake the truth in simplicity, without any false-hood, prudently judging aright, and charitably construing all things in the best part; and should have defended the good name and credit of my neighbour; alas (vile wretch that I am) I have belyed and standard my sellow-brother, and

25

and

der

Qf-

led

15:

fe-

d.

ŋ.

br

y.

3

as foone as I beard an all report, I made my tongue the in-Arument of the Diuell, to blazon that abroad vnto others, before I knew the truth of it my felfe. I was so farre from speaking a good word, in defence of his good name, that it tickled my heart in fecret to heare one that I enuied, to bee taxed with such a blemish. though I knew that otherwise the graces of God shined in him in abundant measure. I made iests of officious, and aduantage of pernicious lies: herein thewing my felfe a right Cretian, rather then an vpright Christian.

And lastly (O Lord) where I should have rested fully contented with that portion which thy Maiestie thought meetest to bestow upon mee in this pilgrimage: and rejoyced in anothers good as in mine owne: alas, my life hath beene nothing else

Pfal. 15.3.

Here confelle if thou haft belyed or flandered thy neighbour, or not fpoken the truth to cleere his innocency, when thou wast called thereto. Tit-1.12. The 10. Commandement. Heb. 13. 5. I Tim. 6.6. Phil.4.11, 12.

else but a greedy lusting after this neighbours house, and that neighbours Land; yea secret that wishing such a man dead, I might have his living or office; coueting rather those things which thou halt bestowed on another, rather then beeing thankefull for that which thou hast given vnto my felfe. Thus I, O Lord, who am a carnall finner, and fold under finne, hauc transgressed all thy holy and spirituall Commandements. from the first to the last, from the greatest vnto the least; and here I stand guiltie before thy Iudgement feat, of all the breaches of all thy lawes, and therefore lyable to thy Curle, and to all the miferies that Infice can powre forth vpon fo curfed a creature. And whither shall I goe for deliuerance from this mifery? Angels blush at my rebellion, and will not helpe mee: Men are guilty

fter

hat

ret

ad.

ice;

igs

on

ng

OU

us

all

uc

br

s,

m

d

ij

d

guilty of the like transgression, and cannot helpe themselues. Shall I then despaire with Cain, or make away my felfe with Indas? No. Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of Hell: I will rather appeale to thy Throne of Grace, where mercy raignes to pardon abounding finnes, and out of the depth of my mi/eries,! will cry with Danid, for the depth of thy mercies: Though thou (houldest kill mee with afflictions, yet will I, like lob, put my trust in thee. Though thou shouldest drowne mee in the Sea of thy displeasure, with Ionas, vet will I catch such hold on thy mercy, that I will be taken vp dead, clasping her with both my hands. And though thou shouldest cast mee into the bowels of Hell, as longs, into the Belly of the Whale : yet from thence would I cry vnto

Heb. 4.

Pfal. 130.1.

Iob 13.12.

Ionoh.2.2.

vnto thee; O God the Father of Heanen, O lesus Christ the Redeemer of the World , O Holy Gbost my Santifier, three persons, and one eternal God, baue mercy upon mee a miserable fin. wer And feeing the goodne fo of thine owne nature first mooned thee to fend thine onely begotten Some to dye for my finnes. that by his death I might bee reconciled to thy Maiestie: O reiect not now my penitent Soule, who being displeased with her selfe for sinne, defireth to returne to ferue, and please thee in newnesse of life: and reach from Heaven thy helping hand to faue mee thy poore fernant, who am (like Peter) ready to finke in the Sea of my finnes and mifery. Wash away the multitude of my fins. with the merits of that blond. which I beleeue that thou half so abundantly shed for penitent finners.

And

be

oly

7-

46

N.

of

d

78

,

9

t

d

And now that I am to receiue this day the bleffed Sacrament of thy precious Bedy and Blood, O Lord, I befeech thee, let thy holy Spirit, by thy Sacrament, feale vnto my soule, that by the merits of thy Deathand Paffion, all my finnes are so freely and fully remitted and forginen, that the curses and indgements which my finnes haue deserved, may neuer have power either to confound mee in this life, or to condemne mee in the world which is to come: for my stedfast faith is, that show hast dyed for my finnes, and risen againe for my instification. This I beleeve, Q Lord, belpe mine unbeliefe. Worke in mee likewife, Ibefeech thee, an unfained Repentance, that I may heartily bewaile my former fins, and loath them, and serue thee henceforth in newnes of life, and greater measure of holy denotion. And

Rem. 4. vlt.

And let my foule neuer forget the infinite love of fo fweet a Saniour, that hath laid downe hislife to redeeme so vile a fin. ner. And grant, Lord, that hauing received these seales and pledges of my communion with thee, thou mayest henceforth fo dwell by thy Spirit it mee, and I foliue by Faith in thee, that I may carefully walke all the dayes of my life in godlineffe and Pierie towards thee, and in Christian Lone and Charitie towards all my Neighbours that living in thy feare, I may dye in thy fanour, and after dearh, be made partaker of eter. natt life, through lefus Christ my Lord and nonely Saurour, Amenative skil sam of shoW

ct

ne

n\_

nd

th

th

e,

e.

all

(e

nd

tie

5

ay

er

7-

f

r;

3. Of the meanes whereby thon maiest become a worthy Receiver.

These Meanes are duties of two sorts: the former, respecting God; the latter, our Neighbour. Those which respect God, are three: first, sound Knowledge: secondly, true Faith: thirdly, unfained Repentance. That which respecteth our Neighbour, is but one, sincere Charitie.

I. Of sound knowledge, requisite in a worthie

Sound knowledge is a fanttified understanding of the first Principles of Religion. As first, of the Trinitie of persons in the Vnitie of the God-head. Secondly, of the Creation of Man, and his Fall. Thirdly, of the Curse and miserie due to sune. Fourthly, of the Natures and Offices of Christ,

Heb.6.1,2. loh.17.3. 1 Tim.2.4. 1 Cor.12.29 2 Cor.23.5.

and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us. For, as an bouse cannot be built, vnlesse the foundation bee first laid; no more can Religion stand, vnlesse it be first grounded vpon the certaine knowledge of Gods word. Secondly, if wee know not Gods will, we can neither beleene nor doe the fame. For as worldly businesse cannot bee done but by them who have skill therein. fo without knowledge men must bee much more ignorant in dinine and firitual matters. And yet in temporall things a man may doe much by the light of nature : But in religious my feries, the more wee relye vpon naturall reason, the further wee are from comprehending foritual trath. Which discouers the fearefull estate of those who receine without knowledge, and the

Ron. 8. 7.

the more fearefull estate of those Pastors, who Minister vnto them without Catechizing.

his

of

me

n-

m-

re be

7-

d.

ot

e-

as

cc

ie

ut

ee

ne

et

y

1-

3,

4-

e

le

d

e

2. Of fincere Faith, required to make a worthy Communicant.

Sincere faith, is not a bare knowledge of the Scriptures, and first grounds of Religion (for that Dinels and Reprobates have in an excellent meafure, and doe beleeue it, and tremble; ) but A true perswasion as of all those things what soener, the Lord bath renealed in his Word: so also a particular application unto a mans owne Soule, of all the promises of mercy which God bath made in Christ to all. beleening sinners. And confequently, that Christ and all his mercies do belong unto him as wel as to any other. For first, if we have not the righteousnesse of Faith, the Sacrament feales nothing vnto vs, & enery man in the Lords Supper receivesh fo much

Cc 2

Iames 3. 19. Heb. 4.2.

Rom.4.11.

with finnes, is not fit to receive

Christ. And a conscience defiled

with wilfull filthinesse, makes

the

Habak.2.

Tic.1.15.

e

1-

4-

e

the vie of all holy things unholy vnto vs. Our facrificed spotless Passeouer cannot be eaten with the sowre leaven of malice and wickednes, saith Panl, 1 Cor. 5.

8. Neither can the old bottles of our corrupt and impure consciences retaine the new wine of Christs precious blood, as our Sauiour saith, Mark. 2.22.

Wee must therefore truely repent, if wee will bee worthy partakers.

2. The dutie to bee performed in respect of our Neighbour, is Charitie.

Charitie is a heartie forgining of others, who have offended vs, and after reconciliation, and outward vnfayned testisying of the inward affections of our hearts, by gestures, words and deeds as oft as we meete, & occasion is offered. For first, without lone to our neighbour, no facrifice is acceptable vnto God. Secondly, because one chiefe end wherefore

Mat. 52.3,

Cc 3 the

Iohn 13.14,

Mar. 6.12, 14,15,& 18.

the Lords Supper was ordained, is, to confirme Christians love one towards another. Thirdly, no man can assure himselfe that his owne sinnes are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus farre of the first fort of duties which wee are to performe before wee come to the Lords Table, called Preparation.

2. Of the second sort of duties which aworthy Communicant is to performe at the receiving of the Lords Supper, called Miditation.

T'His Exercise of spirituall Medication, consists in diuers points.

First, when the Sermon is ended, and the Banques of the Lords Supper begins to be cele-

brated

ed.

ue

ly,

fe

en.

ot

of

7.

of

-

C

brated, meditate with thy felfe how thou art inuited by Chrift. to be a Guest at his boly Table. and how louingly hee inuiteth thee: Hoe, enery one that thirsteeh, come ye to the waters of life. &c. Come, buy wine and milke, without money, & without price: eate ye that which is good, let your soule delight it selfe in fulnese. Take ye, eate ye: this is my body, which was broken for you; drinke ye all of this: for this is my blood which was shed for the remission of your sinnes. What greater benour can be wouchfafed than to be admitted to fit at the Lords owne Table ? What better fare can bee afforded, than to feed of the Lords owne Body and Blood? If Danid thought it to bee the greatest favour that hee could shew vnto good Barzillai, for all the kindnesse that hee shewed vnto him in his troubles, to offer him, that bee should feede with him at his Cc A owne

Matth. 22. 1 Pet. 1.

Ifay 55. 1,2.

Mat. 26. 26,

2 Sam.19.

owne Table in Ierusalem; how much greater fauour ought we to account it, when Christ doth indeed feed vs in the Church at his owne Table, and that with his owne most boly Bodie and Blood ?

Gen. 22.5.

- 2. As Abraham, when hee went vp to the Mount, to facrifice Isaac his Sonne, left his feruants beneath in the valley: so when thou commest to the Spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations: that thon mayest wholly contemplate of Christ, and offer vp thy Soule vnto him, who facrificed both his Soule and Bodie for thee.
- 3. Meditate with thy felfe, how precious and venerable is the Bodie and Blood of the Sonne of God, who is the Ruler of heaven and earth; the Lord, at whose becke the Angels tremble, and by whom both

the

W

ve

ift

ch

b

d

e

the quicke and dead shall bee iudged at the last day, and thou among the rest: And how that it is he, who having bin crucified for thy finnes, offereth now to bee received by faith into thy foule. On the other fide, consider how sinfull a creature thou art: how altogether vnworthy of fo holy a Gueft: how ill deserving to talke of such facred foode, having beene conceined in filibine fe, and malloming ever fince in the myre of Iniquitie; bearing the Name of a Christian, but doing the workes of the Diueli; adoring Christ with an \* Ane Rex in thy mouth, but fitting Oathes in his face, and crucifying him anew with thy graceleffe actions.

Fourthly, ponder then, with what face darest thou offer to touch fo holy a body with fuch defiled hands? Or to drinke fuch precious Blood with fo Cc 5

lewd

King.

\* Haile

lewed and lying a mouth? or to lodge so blessed a Guest in so vacceane a stable? For if the Bethshemites were slaine, for but looking irrenerently into the Arke of the Old Testament, what indgement mayest thou instly expect, who with such impure eyes & heart, art come to see and receive the Arke of the New Testament, in which dwelleth all the fulnesse of the Godhead bodily?

Col.2.3, 9.

If Vzza for but touching (though not without zeale) the Arke of the Couenant, was stricken with sudden death, what stroake of Dinine Iudgement mayest thou not seare, that so rudely, with vncleane hands, doest presume to handle the Arke of the eternal Testament, wherein are hid all the Treasures of Wisedome and Knowledge?

If Iohn Baptist (the holyest Man that was borne of a Wo-

man)

to

he

or

to

ıt,

h

e f man) thought himselfe vanorthy to beare his shoes; O Lord, how vnworthy is such a prophase wretch, as thou art, to eate his holy sless, and to drinke his precious blood?

If the bleffed Apostle Saint Peter, seeing but a glympse of Christs Almighty power, thought himselfe voworthie to stand in the same boate with him; how unworthie art thou to sit with Christ at the same table, where thou mayest behold the infinite.nesse of his Grace and Mercie displayed?

If the Centurion thought that the roofe of his bonse was not worthy to harbour so Diuine a Guest, what roome can there bee fit vnder thy Ribbes, for Christs Holinesse to dwellin?

If the Blood-issued sicke Woman feared to touch the Hemme of his garment; how shouldest thou tremble to eate his

Marg.11,

Matth.8.8.

his flesh, and to drinke his All-

healing blood?

Yet if thou commest humbly, in Faith, Repentance, and Charitie, abhorring thy finnes past, and purposing vnfainedly to amend thy life henceforth, let not thy former fins affright thee; for they shall never bee laid vntothy charge: and this Sacrament shall seale vnto thy Soule, that all thy finnes and the Indgements due vnto them, are fully pardoned, and cleane washed away by the Blood of Christ. For, this Sacrament was not ordained for them who are perfect; but to helpe penitent sinners vuto perfection. Christ came, not to call the righteoms, but sinners to repentance: And hee faith, That the whole need not the Physician, but they that are sicke: Those hath Christ called, and when they came, them hath hee eyer helped. Witnesse the whole Gospel, which

Mat, 9.12, 13

Mat.11.28.

n-

nd

es

ly

it

e

which testifieth, that not one Sinner, who came to Christ for mercy, went ener away without his errand. Bathe thou likewise thy sicke soule in this Fountaine of Christs Blood; and doubtlesse, according to his promise, Zach. 13.1. thou shalt bee healed of all thy fins and vncleannesse. Not sinners therefore, but they who are vnwilling to repent of their sinners, are debarred this Sacrament.

Fiftly, meditate, that Christ lest his Sacrament vnto vs, as the chiefe Token and pledge of his Lone: not when we would have made him a King, Iohn 6: 15. (which might have seemed a requitall of kindnesse) but when Indas and the High Priests were conspiring his Death, (therefore wholly of his meere favour.) When Nathan would shew David how entirely the poore man loved

loned bis Sheepe that was killed by the rich man. Hee gaue her (faith he) to eate of his owne morfels, and of his owne cup to drinke, 2. Sam. 12. 3. and must not then the love of Christ to his Church be vnspeakable, when hee gines her his owne flesh to eate, and his owne blood to drinke, for her spirituall and eternall nourishment? If then there bee any loue in thine heart, take the Cuppe of faluation into thy hand, and pledge his lone with love againe. Pfal. 116.11.

Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other Cogitations whatsoeuer; and settle thy meditations onely upon those holy astions and rites, which according to Christs institution are used in and about the holy Sacrament: For it hath pleafed

fed GOD (confidering our weakenesse) to appoint those rites, as meanes the better to lift vp our mindes to the serious contemplation of his heauenly Graces.

er r\_

.,

t

S

When therefore thou feeft the Minister putting apart Bread and Wine on the Lords Table, and consecrating them by Praiers, and the rehearfall of Christs Institution, to be a holy Sacrament of the bleffed Bodie and Blood of Christ: then meditate, how God the Father, of his meere lone to mankinde, fer apart, and fealed his onely begatten Sonne, to bee the All-sufficient meanes, and onely Mediatour to redeeme vs from finne, and to reconcile vs to his grace, and to bring vs to his glory.

When thou seest the Minister breake the Bread, being blessed, thou must meditate, that Issue Christ the eter-

nall

be

nall Sonne of God was put to death, and his bleffed Soule and Bodse (with the fense of Gods anger) broken as funder for thy sinnes, as verily, as thou now sees the holy Sacrament to bee broken before thine eyes: and with all call to minde the haynous nesse of thy sinnes, and the greatnesse of Gods hatred against the same; seeing Gods Instice could not bee satisfied, but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, That the King (who is the Master of the Feast) stands at the Table to see his Guests; and looketh vpon thee, whether thou hast on thee thy Wedding Garment. Thinke also, that all the holy a Angels that attend vpon the Elect in the Church, and bedoe desire to behold.

Mat. 21.11.
This Wedding garement is
Righteoufnes & true
Holineffe.
Apoc. 29.8.
Eph. 4.24.

o, Eph.1.vlt.

ut

ele

of

tr

25

1.

c

Ó

behold the celebration of these boly Mysteries, doe observe thy reuerence and behaviour: Let thy Soule therefore, whilest the Minister bringeth the Sacrament vnto thee, offer this or the like short Soliloquie vnto Christ.

A succee Soliloquie, to be said betwixt the Consecration and Receiving of the Sacrament.

I Sit true indeed, that God will dwell on Earth? Behold, the Heauen, and the Heauen of Heauens are not able to containe thee; how much more vuable is the soule of such a sinfull caytife as I am, to receive thee?

But seeing it is thy blessed pleasure, to come thus to a suppe with me, and to b dwell in mee; I cannot for ioy but burst out, and say, What is man

1 King.8.27

Apoc.3.20 b Ioh-14-23.

Bo

W

lig Tu

1

n

S

le

n

cRom. 7.
14.
dVerse 24.
cMar.9.13.
Mat.11.28.

man, that thou art so mindfull of him, and the Sonne of man, that thon so regardest him? What fauour focuer thou youchfafest mee in the aboundance of thy Grace, I will freely confesse what I am in the wretchedneffe of my Nature. I am in a word, a carnall Creature, whose very Soule is solde under sinne: a wretched man, compassed about with da body of death: Yet, Lord, seeing thou e callest, here I come, and feeing thou callest finners, I have thrust my felfe in among the reft; and feeing thou callest all with their beausest loades, I fee no reason why I should stay behind. O Lord, I am sicke, and whither should I goe, but vnto thee the Physician of my Soule? Thou hast cured many, but neuer diddeft thou meete with a more miserable Patient: for I am more leprous than Gehazi, more uncleane than Magla of

bat

hat

fa-

of

· Je

Je

d,

ry

a-

ł,

1

Magdalene, more blind in Soule, than Bartimeus was in Body; for I have lived all this while, and neuer feene the true light of thy Word: My soule runnes with a greater fluxe of finne, than was the Hemoriffe ifac of blood. Mephibosheth was not more lame to goe, than my Soule is to malke after thee in love. Ieroboams Arme was not more withered to firike the Prophet, than my hand is maimed to releeue the poore. Cure mee, O Lord, and thou shalt doe as great a worke as in curing them all. And though I hane all their finnes and fores; yet Lord, so aboundant is thy grace, so great is thy Skill, that if then wilt, thou canst with a word, forgive the one, and heale the other: And why should I doubt of thy good will, when to faue mee, will cost thee now but one louing smile, who didden thew thy felfe fo

tha

CTH

my

he

vn

m

th

80

m

th

fo

nee,

all :

ffe-

the

np-

0

ic.

ee

is

0

of.

C

c

1

that thou seekest Iesus which was crucified. It is thou indeed that my Soule feeketh after. And heere thou offerest thy selfe vnto mee in thy bleffed Sacrament. If therefore Elizabeth thought her felfe fo much hononred at thy presence in the wombe of thy bleffed Mother, that the Babe sprang in her belly for ioy; how should my soule leape within me for ioy, now that thou commest by thy holy Sacrament, to dwell in my heart for euer? Oh what an honour is this, not that the Mother of my Lord, but my Lord himselfo should come thus to visit mee! Indeede Lord, I confesse with the faithfull Centurion, that I am not worthy that thou shouldest come under my roofe; and that if thou didft but speake the word onely, my Soule should be saned; yet seeing it hath pleased the riches of thy grace, for the better strengthning of my

Luk.2.43,44

Matth. 8. 8.

my weaknese; to seale thy mer-

th

Luke 1.38. Apoc.3.20. Luke 18.23.

cy vnto me, by thy visible signe, as well as by thy visible word: In all thankefull humilitie my Soule speakes vnto thee with the bleffed Virgin : Behold, the handmaid of the Lord, be it unto me according to thy word. Knocke thou, Lord, by thy Word and Sacraments, at the doore of my Heart, and I will, like the Publican, with both my fifts, knock at my breft, as fast as I can, that thou maiest enter in: And if the doore will not open fast enough, break it open, O Lord, by thine Almightie power, and then enter in, and dwell there for euer, that I may have cause with Zachem, to acknowledge, that this day Saluation is come into mine beufe. And cast out of mee whatsoeuer shall bee offensive vnto thee: For I religne the whole

possession of my heart vote thy facred Maiesty, increating that

Luke 19.9.

ner-

gne,

my

rich

the

nto

ske

nd

ny he

ts,

I

n:

)-

1,

e

I may not line henceforth, but that thou mayest live in mee, speake in me, malke in me, and so to governe me by thy Spirit, that nothing may bee pleasing vnto mee, but that which is acceptable vnto thee: That finishing my course in the life of Grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and blood-shedding, Amen.

When the Minister bringeth towards thee the Bread, thus blessed and broken, and offering it vnto thee, bids thee, take, eate, coc. then meditate that Christ himselfe commeth vnto thee, & both offereth, and gineth indeed vnto thy faith, his very body and blood, with all the merits of his death and passion, to feed thy soule vnto eternall Life: as surely as the Minister offereth and gineth the outward signes that feede thy body vn-

to this temporal! life. The bread of the Lord is given by the Minister, but the Bread which is the Lord, is given by Christ himleffe.

Sacramentum requirit facram mentem. When thou takest the bread at the Ministers hand to eate it, then rowze up thy soule to apprehend Christ by Faith: and to apply his merits to heale thy miseries. Imbrace him as sweetly with thy Faith in the Sacrament, as ever Simeon hugged him with his armes in his swadling clouts.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Crosse, and by his vnspeakeable torments, sully satisfying Gods Instice for thy sinnes: and striue to bee as verily partaker of the spiritual grace, as of the Elementall signes. For, the Truth is not absent from the signe, neither doth Christ deceive, when he saith, This is my Bodie:

but

ad

li-

be

7-

0

but he givet bimfelfo indeed to every foule that fpiritually receives him by faith. For as ours is the same supper which Christ administred : To is the same Christ verily prefent at his own Supper, not by any Papell \* transubstantiation, but by a facramentall participation, wherby he doth truly feed the faithfull vnto eternall life : not by comming downe out of heanen vnto thee, but by lifting thee wp from the earth vnto him. According to that old faying ; Surfum corda, Lift vp your hearts: And, where the carke is is, thit ber will

\* Christcals it his body. not the figne of his body, because this Sacrament wasinstituted not only to fignifie, but also to comunicate the spirituall graces that they reprefent:and by the fignes, to draw our mindesto the graces

fighified. So Euthy mins in Mat. 19. Non dixet donoinus, Hac sunt signa corporis mets, sed, Hoc est corpus
menus. Oportet ergo; non ad naturam corum, qua proposita sunt aspicere, sed ad ipsorum virtutem & gratiam.
Non hoc corpus quod videtis manducaturi estis; & bibituri illum sanguinem quem fusuri sunt, qui me crucisigant. Sacramentum aliquid vobis commendans;
spiritualiser intellestum viniscabit vos, August. in
Psal. 98. speaking in the person of Christ. The Disciples did not eare Christ corporally and substantially in the sirst Institution; no more doe we in the
reiteration of the same Supper.

Dd

the Eagles refort, Matth. 24.

When thou feelt the Wine brought vnto thee apare from the Bread, then remember that the blood of Iesus Christ was as verily separated from his body vpon the Croffe, for the remif. fion of thy finnes: And that this is the seale of the new Conenant, which God hath made, to forgine all the sinnes of all penitant sinners that beleeve in the merits of bis blood-shedding. For the Wine is not a Sacrament of Christs blood contained in bis veines; but as it was shed out of his body vpon the Croffe for the remission of the sinnes of all that beleeve in him.

Matth. 16.

As thou drinkest the Wine, and powrest it out of the Cup into thy Stomacke, meditate and beleeue, that by the merits of that Blood, which Christ shed upon the Crosse, all thy sinnes are as verily forgiuen, as thou hast now drunke his

om

hat

s as

ody

mif.

his

int.

07-

en!

its

he

of

bis

of

or

all

c,

gp.

e

h

-

S

his Sacramentall Wine, and hast it in thy stomacke. And in the instant of drinking, settle thy Meditation vpon Christ, as hee hanged vpon the Croffe;as iflike Mary and lohn, thou diddeft fee him nayled, and his Blood running downe his bleffed Side, out of that gastly wound, which the Speare made in his innocent heart; wishing thy month closed to his Side, that thou mightest receive that precious Blood, before it fell to the dustie earth. And yet the altaall drinking of that reall Blood with thy mouth, would be nothing so \* effectuall, as this Sacramentall drinking of that blood spiritually by Faith. For one of the Souldiers might have drunke that, and beene still a Reprobate, but who foeuer drinketh it firitually by Faith in the Sacrament, shall farely have the Remission of his fins, and Life euerlasting. Dd 2 As

\* If remission of finnes and eternal life, had bin appropriated to the drinking of the reall Blood, doubtleffe John and Mary would haue made meanes to haue drunk it, but John afcribes the vertue to beleeuing that it was thed.

As then feelest the Sacramentall Wine which thou hast

drunke, warming thy colde ftomacke: So endeauour to feele the Holy Ghoft cherishing thy foule in the ioyful affurance of the forgiuenesse of all thy finnes, by the merits of the blood of Christ. And to this end, God giucth euery faithfull Soule, together with the Sucramental Blood, the Holy Ghost to drinke. Wee are all made to drinke into one Spirit. And to lift vp thy minde from the contemplation of Christ, as hee wascrucified vpon the Croffe, to consider how hee now sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the unnalnable merits of his Death, which hee once suffered for thee, to appeale

his lustice for the fins which thou doest daily commit a-

gainst him.

After

1 Co.12.15.

Rom.8.34. Heb 7. 25. Heb. 9. 24. ra-

aft

lde

to

ng

ce

he

is

Ill

-

ff.

0

0

After thou hast caten and drunke both the Bread and Wine, labour that as those Sacramentall signes do turne to the nourishment of thy Body, and by the digestion of heate become one with thy fub stance: fo by the operation of Faith and the Holy Ghoft, thou mayest become one with Christ, and Christ with thee: and so mayest feele thy Communion With Christ confirmed, and increase daily more and more. That as it is impossible to separate the Bread and Wine, digested into the Blood and substance of thy Body: fo it may bee more vnposibleto part Christ from thy Soule, or thy Soule from Christ.

Lastly, as the Bread of the Sacrament, though confected of many Graines, yet makes but one Bread: so must thou remember, that though all the faithfull are many; yet are

Dd 3 they

t Cor. 10.
17.
Vnus est panis communi notione Sacramenti, non autem necessario vnus numero.

they all but one mystical body: whereof Christ is Head. And therefore thou must love every Christian as thy selfe, and a member of thy body.

Thus farre of the duties to be done at the receiving of the holy Sacrament, called Media-

tion.

3. Of the duties which we are to performe after receiving of the holy Communion, called Action or Practice.

The dutie which we are to performe after the receiuing of the Lords Supper, is called action or practice: without which all the reft will minister vnto vs no comfort.

The Adion confilts of two forts of duties: first, such as we are to performe in the Church: or else after that wee are gone home.

Thofe

Those that wee are to performe in the Church, are either seuerall from our owne sonles, or elfe, joyntly with the Con-

gregation.

dy:

bal

ery

da

to

he

a-

to

e

The feuerall duties which thou must performe from thine owne Soule, are three: First, thou must bee carefull (that for a smuch as Christ now dwellerb in thee, therefore) to entertaine him in a cleave beart, and with pure affections, for, the most Holy will be holy with the Holy; for if Tojeph of Arimathea, when he had begged of Pilate his dead body, to bury it, wrapped it in smeete odours, and fine linnen, and laid it in a new Tombe; how much more shouldest thou lodge Christ in a new Heart, and perfume his Roomes with the oderiferous Incense of Prayers, and all pure affections? If God required Moses to prouide a Pos of pure Gold to keepe the Dd 4 Manna

Sanca non nisi sanctè o Canctis. Pfal.18.26.

Mauna that fell in the wildernesse; what a pure heart shouldest thou prouide to receive this divine Manna, that is come

downe from beauen?

Luke 2. 46.

And as thou cameft forrowing , like lofeph and Mary, to feeke Christ in the Temple, fo now having there found him in the middeft of his Word and Sacraments, bee carefull with ioy to carry him home with thee, as they did.

And if the man that found but his lost Sheepe, reiorce fo much, how canst thou, having found the Saniour of the World,

but reioyce much more?

Secondly, thou must offer the sacrifice of a private Thanksgining vnto God for his inestimable grace and mercy: for as this action is common vnto the whole Church: fo is it applyed particularly to euery one of the faithfull in the Church, and for this particular mercy, eucry

Luk. 15. 16.

ul-

iue

me

V-

to

6

n

enery foule must joyfully offer vp a particular facrifice of Thankesgiving: For, if the Wisemen reioyced so much when they faw the Star which conducted them vnto Christ: and worshipped him so deuoutly, when he lay a babe in the manger; and offered vito him their Gold, Myrrb, and Frankincense: how much more shouldst thou reioyce now, that thou hast both scene and receiued this Sacrament, which guideth thy Soule vnto him where he sitteth at the right hand of his Father in glory? And thither lifting vp thy heart, adorehim, and offer vp vnto him the Gold of a pure Faith, the Myrrh of a mortified heart, with this or the like sweet Incense of Prager, and Thankesgining.

Dd 5

A Praier to bee said after thereceining of the Communion.

Hat shall I render who thee (Oblef-fed Sauiour) for all these Bleffings, which thou hast so graciously bestowed vpon my Soule? How can I sufficiently thanke thee, when I can scarce expresse the? Where thou mightest have made mee a Beaft, thou madest mee a Man after thine owne Image. When by finne, I had lost both thine Image, and my felfe : thou didft renew in mee thine Image by thy Spirit, and diddest Redeeme my Soule by thy Blood againe: and now thou hast given vnto mee the Seale and pledge of my Redemption; nay, thou hast given thy selfe vnto mee , O Bleffed Redeemer; Oh, what an inestimable Treafure of Riches, and overflowing Fonn-

Fountaine of grace hath he got, who hath gained thee! No man ever touched thee by faith, but thou diddest beate him by grace : for thou art the Author. of Saluation, the remedie of all enils, the medicine of the ficke. the life of the quicke, and the resurrection of the dead. Seemed it a small matter vnto thee to appoint thy holy Angels, to attend vpon fo vile a Creature as I am: but that thou wouldest enter thy selfe into my Soule, there to preferue, nourish, and cheriff mee vnto life enerlasting?

er.

ſ.

r

If the carkasse of the dead Prophet could reviue a dead man that touched it, how much more shall the living body of the Lard of all Prophets quicken the faithfull, in whose heart hee dwelleth? And if thou wilt raise my body at the last day out of the dust; how much more wilt thou now reviue my Soule, which

2 King. 13.

which thou halt fanctified with thy first, and purified with thy blood? O Lord, what could I more defire, or what couldest thou more bestow vpon mee, then to give meethy Body for meate, thy Blood for drinke, and to lay downe thy Soule for the price of my redemption? Thou Lord, enduredst the paine, and I doe reape the profit: I receiued pardon; and thou diddest beare the punishment. Thy teares were my Bath, thy wounds my weale, and the ininstice done to thee, satisfied for the inagement which was due to mee. Thus by thy Birth, thouart become my Brother , by thy Death, my Ransome; by thy Mercy, my Remard; and by thy Sacrament, my nourishment: Odiuine food! by which the sonnes of men are transformed into the sonnes of God, fo that mans nature dyeth: and Gods nature lineth and ruleth in vs. Indeed, all creatures

won-

h

wondred that the Creatour would bee inclosed nine Moneths in the Virgins wombe, (though her wombe being replenished with the Haly Ghost, was more splendid then the Starry Firmament.) But that thou fhouldest thus humble thy selfe to dwell for euer in my Heart, which thou foundest more vncleane then a dung-hill; it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meere pleafure thus to enter and to dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertaine thee. And who is fit to entertaine Christ? or who, though inuited, would not chase with Mary, rather to kneele at thy feete, then prefume to fit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall neuer

neuer be wanting to wash thy blessed feete, and to lament my fileby sinnes. And albeit I cannot weepe fo many teares as may suffice to wash thy holy Feete, yet Lord, it is fufficient that thou halt shedde Blood enough to cleanse my sinfull Toule. And I am fully (O Lord) assured, that all the daintie fare, wherewith the disdainfull Pharise entertained thee at his Table, did not so much please. thee, as those teares which penitent Mary powred under the Table. I would therefore wish with Ieremie, that my head were a fountaine of teares, that seeing I can by no meanes yeeld fufficient thankes for thy love to mee; yet I might by continuall teares, testifie my loue vnto thee. And though no man is worthy of so infinite a grace: yet this is my comfort, that hee is worthy whomthou in fanour accountest worthy. And seeing that now! hy

ny

n-

as

ly

nt

d

11

now of thy meere Grace thou halt counted me (among others thy chosen) worthy of this vnfpeakeable fauour, and fealed by thy Sacrament, the affurance of thy Loue, and the forginene Be of my finnes: O Lord, confirme thy fauour vnto thy Servant, and fay of mee as Isaac did of laceb; I have ble fed him, therefore hee shall be bleffed. And that I may fay vnto thee with Danid; Thon, O Lord, hast blessed my Soule, and made it thy house, and it shall bee blessed for ener. And feeing it pleased thee to bleffe the honje of Obed Edom, and all his boulhold, whilest the Arke of the Lord remained in his bonse: I doubt not but thou wilt much more bleffe my Soule and Body, and all that doe belong. vnto me, now that it hath pleafed thy Maiestie of thine owne good will, to enter under my roofe, and to dwell for ever in my poore Cottage. Bleffe mce,

Gen. 27. 3.

1 Chro.17.

2 Sam. 6.

O Lord, fo that my sinnes may wholy bee remitted by thy blood, my conscience sanchified by thy Spirit, my minde enlightned by thy Truth, my heart guided by thy Spirit, and my will in all things, subdued to thy bleffed Will and pleasure. Blesse mee with all graces which I want, and increase in mee those good gifts, which thou hast alreadie bestowed vpon mee. And seeing that I hold thee not by the Arme, as lacob, wreftling without mee; but inwardly dwelling by Faith within mee; furely, Lord, I will never let thee goe, except thon ble fe mee, and give mee a new name, a new heart, a new spirit, and strength by the power of God to prenaile touer sinne and Satan. And I befeech thee, O Lord, defire not to depart from mee, as thou diddest from Iacob, because the day breaketh, and thy grace beginneth

Gen.23.24, &c. nes

by

lan-

nde

my

rit,

gs,

nd-

all

n-

s,

C-

g

ne

g

ginneth todawne and appeare. But I from my foule, humbly with the Emanites entreat thee, O sweete Iesus, to abide with mee, because it draweth toward night. For the night of temptation, the night of tribulation, yea, my last long night of death approacheth: O bleffed Saujour, stay with mee therefore now and euer. And if thy presence goe not home with mee, carry mee now from beace. Goe with mee, and line with mee, and let neither death nor life separate mee from thee. Drine mee from my selfe, draw mee vnto thee. Let me be ficke, but found in thee, and in my weakeneffe let thy frength appeare. Let mee feeme as dead, that thou alone mayest be seene to hae in mee, so that all my members may bee but Instruments toact thy motions. Set mee as a Seale upon thine Heart, and Cant. 8.6. let thy zeale bee fettled vpon mine

Exod. 13.

Luk.12.30.

Apoc. 5.9.

Apoc.7.10, 21,22.

mine, that I may bee out of loue with all, that I may bee onely in lone with thee. And grant, O Lord, that as thou now vouchsafest mee this fauour, to fit at thy Table to receiue this Sacrament in thy House of grace, so I may hereafter through thy mercie, bee received to eate and drinke at thy Table in thy Kingdome of glo-"ie. And for thy mercie I doe here with the foure Beafts, and foure and twentie Elders, cast my felfe downe before thy Throne of Grace, acknowledging that it is thouthat haft redeemed mee with thy blood, and that (aluation commeth onely from thee. And therefore wato thee I doe yeeld all praise, and glory, and wisedome, and thankes, and honour, and power, and might, and maiestie, O my Lord, and my God, for enermore, Amen.

Thirdly, seeing Christ hath facrificed himselfe for thee:

tof

bee

and

nou

fa-

re-

hy

re-

ec

At.

10-

oe id ft

y

"

(and all that thou canst give is too little) therefore thou must offer thy selfe to be a lining, holy and acceptable facrifice unto God; by serving him in righteonfnesse and holinesse all thy dayes. Thus Tertullian witnesseth, that in his time, a Christian was knowne from another man, onely by holinesse and uprightnesse of his life.

Rom.12.1.

Leu. 17.5.

2. Of the duties which we are to do, after the Communion soyntly with the Congregation.

The duties to be performed ioyntly with the Church, are three. First, publike Thanksgining, both by Prayers, and singing of Psalmes: thus Christ himselfe and his Apostles did. Secondly, Ioyning with the Church, in giving (every man according to his abilitie) towards the reliefe of the poore.

Which is probable to to haue beene the 113. Pfalm. I Cor.16.1. Rom.15.25.

\* Qui copio-Gores funt & volunt, pro arbitrio quisque suo quod visum est contribuit : & guod ita colligitur. apud præpositum deponitur: atque inde ille opitalatur populis e viduis, & qui propter morbum aut aliquam aliam caufam eget, &c. luft Martyr Apologia 2. \* बेर्वयाम. Lucrum eft pietatis nomine facere fumptum, Tert. Apol. adu.Gent. cap. 39. Numb. 6. 23,27. Ioh.6.56.

This was the manner of the Primitine Churches, to make Collections and \* Lone feasts after the Lords Supper, for the reliefe of the poore Christians. Thirdly, when thankes and praise is ended; that with all reverence to stand vp, and to receive the Blessing of God, by the mouth of his Minister, and to receive it as if thou diddest heare God himselfe pronouncing it was to the from Heaven. For by \* their biessing, God doth blesse bies people.

Thus farre of the duties to be practized in the Church.

The duries which thou art to practife after that thou art departed home, are three. First to observe diligently, whether thou hast truly received Christ in the Sacrament. Which thou mayest thus easily perceive; for seeing his sless is meat indeed, and his blood is drinke indeed, and that hee is so full

the

nake

saf-

ere-

ans.

and

rc.

re.

by

nd

eft

n-

n.

th

be

t

of grace, that no man euer ton. ched him by Faith, but hee receined vertue from him; it cannot possibly bee, that if thou hast eaten his flesh, or drunke his blood, but thou shalt receiue grace and power, to bee cleansed from thy sinnes and filthinesse. For if the Hemorise that did but touch his garment, had her bloodie if we that continued fo long, foorthwith stanched: how much more will the bloodie is ne of thy finne bee stanched, if thou then hast truly eaten and drunke the very Flesh and Blood of Christ? But if the iffue still runneth, thou mailt iustly suspect thou hast neuer yet truly tonched Christ.

Secondly, seeing thou hast now reconciled thy selfe to God, and renewed thy couenant, and rowed newnesse and amendment of life: thou must therefore have a special care; that thou Math,5.29.

thou dost not yeeld to commit

Matth. 12.

2 Pet.2.22.

thy former sinnes any more: knowing that the uncleane fin rit, if ever he can get into thy foule againe; after that it is swept and garnified, he will enter forcible possession, with seuen other dinels worse than himselfe: So that the end of that man shall bee worse than his beginning. Be yee not therefore like the Dog that returnes to his vomit, or the washed Sow that wallowed in the mire againe. And returne not to thy malice, like to the Adder, who laying afide her poylor while the drinkes takes it vpagaine when the hath done. But when either the Dinell or thy Flesh shall offer to tempt and moone thee to relapfe into thy former finnes: answer them as the Sponse doth in the Canti. cles. I have put off my coat (of my former corruption ) bom shall-1 put it on ? I have mashed my feet,

bow shall I defile them againe?

Laftly,

Cant. 5. 3.

mmit Lastly, if ever thou hast nore: found either ioy or comfort in ne fi. receiving the holy Sacrament, o thy let it appeare by the eager deit is fire of receiving it often againe. For the body of Christ, as it was and inted with the Oyle of gladenter euen Celfe: neffe abone his fellowes; fo doth Ball it yeeld a sweeter sanour than all Be the Oyntments of the world: Dog The fragrant smell whereof althe lureth all foules, who have the once tafted the fweetnesse not thereof, euer after to defire 1d\_ oftner to tafte thereof againe. (ox Becamfe of the fanour of thy good 2-Oyntments, therefore doe the ut Virgins bue thee. O tafte therey fore and often fee how good d the Lord is, faith David. This y is the Commandement of Christ S himselfe, Doe this in remembrance of mee: and in doing this, thou shalt shew thy felfe best mindfull and thankefull for

his death. For, as oft as yee Thall

ease this bread, and drinke this

CMP,

Pfal. 45. 7. Heb.1.9. Cant.1.3. Pfal. 34. 8. Scio Romæ banc effe cosuetudinem. vt fideles Semper Chris Ricorpus accipiant. Hier. Apol. adu. Ionin. Quotidie communione Eucharifie percipere non laudo nec reprebendo. Omnibus Dominicis diebuscommunicandu Suadeo & bortor, fi mens (me affectu peccandi fit, Aug. (vel potius Genadius) lib. de Eccl. dogm.c. 53.

7.

The Practice of Piety.

cup, yee shall shew the Lords death until hee come. And let this be the chiefest and, whereunto both thy receiving and lining tendeth: that thou mayst bee a holy Christian, Zoalous of good workes purged from sinne, to line soberly, righteonsly, and godly in this present world; that thou mayst be acceptable to God, prositable to thy brethren, and comfortable to thine owne sonle.

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, in glorifying God in the time of ficknesse, and when thou art called to dye in the Lord.

A S foone as thou perceiuest thy selfe to be visited with any sicknesse, meditate with thy selfe;

I. That misery commeth not forth

Iob 5. 6.

rds

let

re-

li.

yft

s of

to

ou

PO-

713-

of

of

de

foorth of the dust; neither doth affliction spring out of the earth. Sickenesse comes not by hap or chance ( as the Philistins supposed that their Mice and Emroydes came,) but from mans wickednesse, which as parkles breaketh out. Man Suffereth (saith Ieremie) for his sinnes. Fooles (faith Danid) by reason of their transgressions, and became of their insquises are affisted. As therefore Salomon aduifeth a man to carry himselfe towards an earthly Prince; If the spirst of him : hat ruleth, rise up against thee, leave not thy place: for gentlenesse pacifieth great sinnes: so counsell I thee to deale with the Prince of Princes: 16 the spirit of him that ruleth heaven and earth, rife vp against thee, let not thy heart despaire: for repentance pacifieth great fins. And whosoener returneth in his affliction to the Lord God of Israel, and E e Teckes

I Sam.6.7.

Lam.3.39.

Pfalm.

Eccles.10.4.

1 Chr. 1. 4.

Math. 6.6. Pfal.4.4.

Lam. 3.40.

Iofh.7.16,

&c.

seeke him, he will be found of him. 2. Shut to thy Chamber doore; examine thine owne heart upon thy bed; search and trythy wayes. Search as diligently for thy capitall finne, as loffmadid for Acan, till thou findest it. For albeit God, when hee beginneth to chasten his Children, hath respect to all their finnes; yet when his anger is incensed, he chiefly takethoccasion to chasten, and enter with them into judgement, for fome one grienous fin, wherein they have lived without Re-

3. When thou hast thus considered all thy sinnes, put thy selfe before the judgement Seate of God, as a Fellon, or Murtherer, standing at the Barre of an earthly Iudge: and with griefe and forrow of heart confesse vnto God all thy knowne finnes, especially thy capitall offences, wherewith

pentance.

God

God is chiefly displeased. Lay them open with all the circumstances of the Time, Place, and Manner how they were committed, as may most serue to aggrauate the hainousnes of thy finnes, and to shew the Contrition of thy Heart for the same. Lift vp thine hand, and acknowledge thy felfe before the righteous Iudge of Heauen and Earth, Guiltie of eternal! death and damnation for those thy haynous finnes and transgressions. And having thus Accused and Indged thy selfe, cast downe thy felfe before the Foote-stoole of his Throne of Grace: assuring thy selfe, that what soeuer the Kings of Ifrael be; yet the God of Israel is a mercifull God: And cry vnto him from a penitent and faithfull heart for mercy & forgiuenes; as eagerly and earneftly, as euer thou knewsta Malefactor, being to receive his sentence,

Ec z

crying

Pfal, 99. 5. Heb. 4. 20. 1 Reg. 20. 31.

him.

mber

beart

ry thy

y for

sa did

est it. e be-Chiltheir ger is hocenter

t,for heret Re-

thus, put ment n, or

dge: ow of lithy y thy

With

crying vnto the ludge for fauonr and pardon; vowing amendment of life, and (by the affiftance of his grace) neuer to commit the like finne any more. All which thou may eff doe in these or the like words.

A Prayer when one begins to be sicke.

Most Righteous Indge, yet in Iesus Christ my gracious Father: I wretched sinner do here returne vnto thee (though driuen with paine and sicknesse,) like the prodigall childe, with mant and hunger. I acknowledge that this sickenesse and paine comes not by blinde Chance or Fortune, but by thy divine providence, and speciall appointment. It is the stroake of thy heavie hand, which my sinnes have instly

descrued; and the things that I

feared,

Iob 3.25.

feared, are now fallen upon mee: Yet I doe well perceine, that in wrath thou remembrest mercy; Habak 8.1. when I consider how many and how hainous are my fins, and how few, and easie are thy corrections. Thou mightest have strucken mee with some fearefull and fodaine death, whereby I should not have had cither time or space to have called vpon thee for Grace and Mercie: and so I should have perished in my sinnes, and haue beene for euer condemned in Hell.

But thou, O Lord, visitest mee with fuch a fatherly chastifement, asthou viest to visit thy dearest Children, whom thou best louest; giuing mee (by this sicknesse) both warning and time to repent, and to sue vnto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any figne of thy wrath or hatred; Ee 3 but

in

VI

th

2

Cor. II

13.

Heb 11.6,

7, &c.

but as an affured pledge and token of thy fauour and louing kindnesse, whereby thou doest with thy temporall Indgements draw mee to indge my selfe, and to repent of my wicked life, that I should not bee condemned with the godlesse and vnpenitent World. For thy holy Wordassures me, that whom thou louest, thou thus chastenest : and that thon fcourgest enery Sonne that thoureceinest. That if I endure thy chastening, thou offerest thy selfe unto mee as unto a sonne; and that all that continue in sinne, and yet escape without correction (whereof all thy children are partakers) are Bastards, and not sonnes: and that thou chastenest mee for my profit, that I may bee a partaker of thy holine se. O Lord, how full of goodnesse is thy Nature, that hast dealt with mee fo gracioully in the time of my Health and Prosperitie; and now beeing

ing prouoked by my finnes and vnthankefulnesse, hast such fatherly and profitable ends, in inslicting vpon methis sickenesse and correction?

I confesse, Lord, that thou doest initly afflict my Bodie with sicknesse; for my Soule was ficke before of long prosperitie, and surfeited with cafe, peace, plentie, and fulneffe of bread. And now, O Lord, I lament and mourne for my finnes: I acknowledge my wickednesse, and mine iniquities are alwayes in thy fight. O what a wretched finner am I, voyde of all goodnesse by Nature, and full of euill by finfull Custome! Oh, what a world of finne haue I committed against thee, whilest thy long sufferance expected my conversion, and thy bleffings wooed meeto repentance! Yet, O my God, feeing it is thy propertie more to respect the goodnesse of

Ee 4

thine

Ezc. 19.49

Pfal.51. 1.

Verse II.

Pfal. 25.7.

Hofe2.14.4

thine owne nature, then the deserts of sinners: I beseech thee, O Father, for thy Sonne Iefus Christ his fake, and for the merits of that All-sauing death which hee bath voluntarily suffered for all which beleeue in him; Hane mercy vpon mee, according to the multitude of thy mercies; turne thy face away from my sinnes, and blot out all mine iniquities: caft me not out of thy presence: neither reward me according to my deferts: For if thou doest reiect me, who will receive me? or who will fuccour mee, if thou dost forfake me? But thou, O Lord, art the belper of the belpelesse, and in thee the fatherleße findeth mercy: for though my finnes be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit fo many as thy grace can remit and pardon. Wash therefore, O Christ, my fins with the vertue of thy precious

h

e

cions Blood, especially, those finnes, which from a penitent Heart I have confessed vnto thee: but chiefely, O Lord, for Christ his fake forgine mee. \* And feeing that of thy loue, thou diddelt lay downe thy Life for my ransome, when I was thine enemie: Oh, saue now the price of thine owne Blood, when it shall cost thee but a [mile vpon mee, or a gracious appearance in thy Fathers fight in my behalfe. Reconcile mee once againe, O mercifull Mediatour, vnto thy Father; for though there be nothing in mee that can please him; yet I know that in thee, and for thy fake, hee is well pleased with all whom thou accepteft, and louest. And if it beethy bleffed will, remoone this fickenesse from mee, and restore me to my former Health againe; that I may line longer to fet Ee 5 forth

\* Here name that fin, which most troubleth thy conscience.

Math.3.17.

Eph.5. 26.

forth thy glory: and to bee a comfort to my friends which depend vpon mee; and procure to my felfe a more fettled affurance of that Heavenly inheritance which thou hast prepared for mee. And then, Lord, thou shalt see how religiously and wifely I shall redeeme the time, which heretofore I haue so lewdly, and prophanely spent. And to the end that I may the sooner and the easier bee delinered from this paine and ficknesse; direct mee, O Lord, I beseech thee, by thy divine providence, to fuch a Physician and belper, as that (by thy Bleffing vpon thy meanes) I may recouer my former health and welfare a gaine. And good Lord, vouchfafe, that as thou hast sent this ficknes vnto me, fothou wouldst likewise be pleased to send thy hady Spirit into my heart, wherby this present sicknes may be

h

e

fanctified vnto me : that I may vieit as thy Schoole, wherein I may learne to know the greatnesse of my misery, and the riches of thy mercy: that I may be so humbled at the one; that I despaire not of the other: and that I may so renounce all confidence of helpe in my felfe, or in any other creature, that I may onely put the whole rest of my faluation in thy all-fuificient merits. And forasmuch as thou knowest, Lord, how weake a veffel I am, full of frailtie and imperfections; and that by nature I am angry and froward vnder every crosse and affliction; O Lord, who art the giner of all good gifts, arme mee with patience to endure thy bleffed will and pleafure; and of thy mercy lay no more vpon mee, then I shall be able to endure and suffer. Giue me grace to behaue my selfe in all patience, loue, and meekeneffe, vnto.

Iam.1.17. Ioh.3.27.

1 Cor, 10.

to those that shall come and visitme: that I may thankfully receine, and willingly imbrace all good counsels and consolations from them: And that they may likewise see in mee fuch good Examples of Patience, and heare from me fuch godly Lessons of Comfort, as may bee Arguments of my Christian faith and profession, and instructions vnto them, how to behaue themselues, when it shall please thee to visit them with the like affliction or ficknes. I know, O Lord, I haue deserved to die; & I desire not longer to live, then to amend my wicked life, and in fome better measure to set forth thy glory. Therefore, O Father, if it bee thy bleffed will, restore mee to health againe, and grant mee a longer life. But if thou haft, according to thine eternall decree, appointed by this ficknesse to call for mee

out of this transitory life; I refigne my felfe into thy hands, and holy pleasure; thy blesed mill be done, whether it bee by life or by death. Onely I befeech thee of thy mercy forgiue mee all my finnes, and prepare my poore Soule, that by a true faith, and unfamed repentance, shee may bee ready against the time that thou shalt call for her out of my ficke and finfull body. O heauenly Father, who art the bearer of prayers, heare thou in Heanen this my prayer, and in this extremitie graunt mee these requests, not for any worthine fe that is in mee, but for the meries of thy beloued Sonne Iefus, my onely Sauiour and Mediatour; for whose fake thou hast promised to heare vs, and to graunt what soener we shall aske of thee in his Name: In his Name therefore, and in his owne words I conclude this

Pfal. 31. 5.

Pfal. 65. 2. 1 King.39.

Ioh.16.22.

my

my vnperfect prayer, saying: Our Father which art in Heauen, &c.

Having thus reconciled thy felfe vnto God in Christ:

1. Let thy next care beeto fer thy honfe in order, as If ay adulfed King Exechias: making thy last Will and Testament (if it be not already made.) If it be made, then peruse it, confirme it, and for auoyding all doubts and contention, publish it before witnesses, that (if God call for thee out of this life) it may stand in force and vnalterable, as the last Will and Testament, and so deliver it locked or sealed up in some Boxe to the keeping of a faithfull

ment, take a religious Distincts aduice how to bestow thy benesslence; and some honest

friend, in the presence of honest

witne fes.

Law-

Ifay 38. 1.

Lamyers counsell to contriue it according to Lam.

Dispatch this, before thy sicknesse doth increase, and thy memory decay: lest otherwise thy testament proue a detement, and so be another mans sancy, rather then thy will.

3. To preuent many inconueniences, let me recommend to thy discretion two things:

1. If God have bleffed thee with any competent state of wealth: makethy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death: but it will bee a greater ease to thy minde, in freeing thee from a greater trouble, when thou shalt have most neede of quiet. For when thy homse is set in order, thou shalt bee better enabled to set thy Soule in order, and to dispose of thy iourney towards God.

z. If thou hast Children, gine

giue to enery one of them a portion, according to thine abilitie, in thy life time; that thy life may seeme an ease, and not a yoake vnto them: yet fo giue, as that thy Children may bee still beholding vnto thee, and not then vnto them. But if thou keepe all in thy hands whileft thou livest, they may thanke death and not thee, for the portion that thou leavest them. If thou halt no Children, and the Lord hath bleft thee with a great portion of the goods of this World, & if thou meanest to bestow them vpon any Charitable or Pious vies, put not ouer that good Worke, to the trust of others; seeing thou feest how most of other mens Executors, proone almost Executioners: And if friends be fo vnfaithfull in a manslife; how much greater cause hast thou to distrust their fidelitie after thy death? La-

Lamentable experience fheweth how many dead mens wits have of late either beene quite concealed, vtterly ouerthrowne, or by cauils and quirks of Law frustrated or altered: whereas by the Law of God, the will of the dead should not be violated, but all his godly intentions conscionably performed and fulfilled, as in the fight of God, who in the day of the Resurrection, will bee a inst Indge, both of the quicke and dead. And if any thing should hap in his Will to be ambiguous or doubt. full, it should be \* construed, as it might come neerest to the honour of God, and the honest intention of the Testator. But let the vengeance due to such vnchristian deeds, light on the Altors that doe them : not on the kingdome wherein they are fuffered to bee done. And let other Rich men be warned by fuch wretched examples, not to

Gal.3. 15. Heb.9. 17.

2 Cor.4.10. Eccl. 12.14. Rom.2-15. 1 Cor.4 5. Act.7.31,32.

\* Voluntas
testatoris
magis in spicienda est
quàm vera
ba.l. cum.
virum sett.
sani. C. de
sidei cum st.
ad leg. Fal.
l si. st. ad
Trebull. vbi,
sett. te rogo.

MATTY

\* Matrimonium inter
Aurum &
Arcam, inter Deum
& Animam.
Aug.
Fælix quem
faciunt alieua pericula
cautum.

Gal.6.9.
Mat.10. 42.
Mark.9.41.
Mat.25.41.
Luk.14. 14.
& 18.12.
1 Cor. 15.
58.
Apoc. 14.

Iob 14.5.

13:

\* marry their minds to their money: asthat they will doe no good with their goods till death diuorceth them. Considering therefore the shortnes of thine owne life; and the vncertaintie of others inst dealing after thy death, in these vninst dayes: let mee aduise thee (whom God hath bleffed with abilitie, and an intent to doe good) to become in thy life time, thinc owne Administrator; make thine owne hands thine Executors, & thine owne eyes thy Ouerseers; cause thy lanthorne to give her light before thee, and not behind thee: give God the glory, and thou thalt receive of him in due time the reward, which of his grace and mercie hee hath promised to thy good workes.

4. Hauing thus set thy bouse and Soule in order (if the determined number of thy dayes bee not expired) God will either haue mercie vpon thee,

and

an

th

ir

0

h

and fay, Spare bim (O killing maladie) that he goe not downe into the pit; for I have received a reconciliation. Or else his Fatherly promidence will direct thee to fuch a Physician, and to such meanes, as that by his Bleffing vpon their endenours thou shalt recover, and bee restored to thy former health againe. But in any wife, take heede that thou, nor none for thee, fend vnto Sorcerers, Wizards, Charmers, or Inchanters for helpe: for this were to leaue the God of Ifrael; and to goe to Baalzebub the God of Ekron for helpe; as did wicked Ahaziah and to breake thy vow which thou hast made with the bleffed Trinity in thy Baptisme: and be sure that God will neuer give a bleffing by those meanes which hee hath accursed: but if he permits Satan to cure thy body, feare lest it tend to the damnation of thy Soule. Thou art tryed : beware.

Iob 33. 44.

2 King 20.7 2 King. 5.7; 8,10. Ioh 9.7.

2 Reg. 1.7,3. Leu. 20. 6. Deut. 18. 10,&c. 1 Thess. 2.

10. Deut.13.3.

5. When

2 Chro. 16.

5. When thou haft fent for the Physician, take heede that thou put not thy trust rather in the Phylician, then in the Lord, as Azadid; of whomit is faid, that hee sought not the Lord in his disease, but to the Physician; which is a kinde of Idolatry, that will increase the LORDS anger, and make the Physicke received vneffectuall. Vie therfore the Physician, as Gods Instrument, and Physicke as Gods meanes. And feeing it is not lawfull without Prayer to vie ordinary foode, 1 Tim. 4.4. much leffe extraordinary Phyficke, ( whose good effect depends vpon the bleffing of God,) before thou takest thy Physicke, praytherefore heartily to God to bleffe it vnto thy vie in these or the like words.

Ifay 1.57. Ier.8.22.

## A Prayer before taking of Physicke.



for

at

in d, d,

14

5

Mercifull Father, who art the Lord of health, and of sicknesse, of life, and

of death: who killest, and makest aline: who bringest downe to the grane, and raisest up againe: I come vnto thee, as to the only Physician, who canst cure my Soule from sinne, and my Body from sicknesse. I desire neither life nor death, but referre my felfe to thy most holy will: For, though wee must needs aye, and being dead, our lines are as water filt on the ground, which cannot be gathered up againe; yet hath thy gracious prouidence (whilest life remaineth) appointed meanes which thou wilt have thy children to vie, and (by the lawfull vse thereof) to expect thy Bleffing vpon thine owne

1 Sam. 2.6.

2 Sam. 14.

meanes,

meanes, to the curing of their sickenesse, and restitution of their health. And now . O Lord, in this my necessitie. I haue, according to thine ordinance, fent for thy feruant (the Physician) who prepared for mee this Phylicke, which I receive as meanes fent from thy fatherly hand: I befeech thee therefore, that as by thy Bleffing on a lumpe of dry figs, thou diddest heale Ezechiahs fore, that hee recouered; and by fenen times ma-Thing in the river of Iordan. didst cleanse Naaman the Syrian of his Leprosie; and didst restore the man that was blind

Ifay 33.21.

Ioh.9.6,7.

Math.8. 15.

eyes with clay and fittle; and fending him to wash in the poole of Siloam; and by touching the hand of Peters wines Mother, diddest cure her of her Feauer, and diddest rettore the Woman that touched the

from his birth, by anoguting his

hemme

of O

t

hemme of thy garment, from her bloody issue: So it would please thee of thine infinite goodnesse and mercie, to fan-His Physicke to my vie, and to gine fuch a bleffing vntoit, that it may (if it bee thy will and pleasure ) remoone thismy ficknesse and paine, and restore mee to Health and Strength againe. But if the number of those dayes which thou hast appointed for me, to liue in this vale of miserie, be at an end, and that thou hast fent this ficknesse as thy Mesfenger, to call mee out of this mortall life; then (Lord) let thy ble Bed will bee done : for I fubmit my will to thy most holy pleasure. Onely I befeech thee increase my Faith, and Patience, and let thy grace and mercie bee neuer wanting vnto mee; but in the middest of all extremities, affist mee with thy boly Spirit, that I.

Mat.8, 28, &c.

Iob 14.

may

may willingly and cheerefully refigne up my Soule, (the price of thine owne blood) into thy most gracious hands and custody. Grant this, O Father, for Iesus Christ his sake, to whom, with thee, and the holy Ghost, be all honour and glory, both now and euermore. Amen.

ot

F

B

le

to

N

## Meditations for the ficke.

WHilest thy sickenesse remaineth, vse often (for thy comfort) these few Meditations, taken from the ends wherefore God sendeth afflictions to his Children. Those are tenne.

r. That by afflictions God may not onely \* correct our finnes past; but also worke in vs a deepe loathing of our naturall corruption, and so preuent vs from falling into many other

\* Deus suos
percutit, vt
emendet.
Her. Com.
in & a. l. 6.
Deus calamitates
infligit, non
extinguere,
sed castigare
nos cupiens,
Basil. Serm.
v. in Diuites.

ly

e

y

.

r

other fins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger in a Candle, that he may the rather learne to beware of falling into a greater fire. So that the child of God may fay with Danid. It is good for me that I have beene afflicted, that I may learne thy Statutes: for, before I was afflicted, I went astray, but now I keepe thy Word. And indeede (faith S. Paul) we are chastened of the Lord, because we should not bee condemned with the world. With one Croffe God maketh two Cures: the chastisement of fins past, the prevention of finne to come. For though the eternall punishment of finne, (as it proceedeth from Iustice) is fully pardoned in the Sacrifice of Christ: yet wee are not (without serious judging of our selues) exempted from the temporall chastisement of finne:

Pfal.119.

Pfal.119.

1 Cor. 11.

2 Sam, 12.

Verse 13,

finne; for this proceedeth onely from the love of God , for our good. And this is the reafon, that when Nathan told David, from the Lord, that his fins were forginen; yet that the Sword ( of chaffifement ) (hould not depart from his House, and that bis Childe should surely die. For GOD, like a skillfull Physician, seeing the Soule to be poyfoned with the fettling of finne; and knowing that the raigning of the flesh will proone the ruine of the Spirit; ministreth the bitter Pill of affliction, whereby the Relignes of finne are purged, and the Soule more foundly cured: the Flesh is subdued, and the Spirit is fanctified: Oh the odiousnesse of sinne, which causeth God to chasten so fenerely his Children, whom otherwise he loueth so dearely!

2. God sendeth affliction

to seale vnto vs our Adoption For every Childe whom God loneth, be correcteth. And hee is a Bastard that is not corrected. Yea, it is a fure note, that where G O D feeth finne, and finites not, there hee detefts, and loues not. Therefore it is faid, that hee "fuffreth the wicked fonnes of Elyto continue in their sinnes without corre-Etion, because the Lord would flay them. On the \* other fide, there is no furer token of Gods fatherly love and care, then to bee corrected with some crosse; as oft as wee commit any finfull crime. Affliction therefore is a feale of Adoption, no figne of Reprobation. For the purelt Corne is cleanest fanned, the finest Gold is oftest tryed, the sweetest Grape is hardest pressed und the trueft Christian heaviest croffed.

3. God sendeth affliction, weane our hearts from

Heb. 12.6,7,

"Ad mala
feruantur
non moritura mali.
1 Sam.2.25.
\* Namque
fauor nimius
non est fauor,
ira sed inges.
At fauor in
magno sepe
dolore latet.
Bill. Anthol.
sacr.

to

e-

מס

a-

ld

he

la

nd

ie.

Ile

to

ng

at

ill

i-

ill

ne

d,

ly

d,

e,

a-

n,

" Crebris tribulationibus ecclesia suam Dominus exercet: ne fi cuncta teporatia forte prosperè curratincolatu præsētis exiin delectata, minuscaleste patria sufpires Beda in Cant. Mundanus affectus prafentia amat, temporalia cumulat. Piritualia negligit; & eum totus le spargit in imis,nil potest amarede summis, luft, Patriaich. de dife. 310. naft.cap.4. x 2 Cor. 12.

too much louing this World and Worldly vanities: and to cause vs the more earnestly to desire and long for " eternall life. For as the Children of Ifrael (had they not beene ill intreated in Egypt) would neuer have beene fo willing to goe towards Canaan: fo (were it not for the crosses and afflictions of this life ) GODS Children would not fo heartily long, and willingly defire for the Kingdome of Heanen. For, wee see many Epicures, that would bee content to forgoe Heauen, on condition that they might still enjoy their earthly pleasures; and (having neuer tasted the loyes of a better) how loth are they to departthislife? whereas the \* Apostle ( that saw Heauens glory) tells vs, that there is no more comparison betwixt the ioves of Eternall Life, and the pleasures of this World, then there

there is betwixt the filthyest dung, and the pleasantest meate; or betwixt the flinkingst dunghill, and the fairest bed-chamber. As therefore a louing Nurse puts Wormwood or Almstard on the breft, to make the Child the rather to forfake the dugge: fo God mixethfometimes affliction with the pleafures and prosperity of this life, (lest like the children of this generation) they should forget God, and fall into too much loue of this present enil World; and fo by Riches grow proud; by Fame Insolent; by Libertie Wanton; and furne with their heele against the Lord, when they waxe fat. Forif Gods Childrenloue the World fo well. when (like a eurst Stepmother) thee mif-vieth and strikes vs. how should we loue this Harlet if the finited vpon vs, and ftroaked vs, as shee doth her owne worldly Brats? Thus doth God (like Ff3

Phil.3.8.

viri aliquidelatione in hac vita fuperbiant, quibufdam tentationibus reprimuntur.
Eucher. in li. Reg.
Deut 32.15.

Ne fancti

Pet.1.7.

\* Tt igne purgati é ab admixtione vitierum . carnalium defecais Aledeant, examinata innoce. tie claritate Hil. in Pial-56. S Schola cru. cis, Scholalu. cis: Guberna. tor in tempe Rate dignofcitur, in acie miles probatur: delicata iactatio est. cum periculum non est: conflictatio in aduer lis probatio en

Cypr. Ser.4.

de Immor.

Icr.48.11.

(like a wife and louing Father)
imbitter with crosses, the pleafores of this life to his children,
(that finding in this earthly
state no true & permanent ioges:)
they might sigh and long for
eternal life, where firme and euerlasting ioyes are onely to bee
found.

4. By affliction and fickenesse God exerciseth his Children, and the graces which hee bestoweth vpon them. Hee refineth and trieth their Faith, as the Goldsmith doth his Gold in the \* Furnace, to make it shine more gliftering and bright: hee stirreth vs to pray more diligently and zealoufly, and producth what patience wee haue learned all this while in his & Schoole. The like experience nee maketh of our Hope, Lone, & all the rest of our Christian vertues: which without this triall, would ruft like yron vnexercised; or corrupt like standing r)

2-

n,

r

e

ding waters, that either have no current, or elfe are not pomred from ve fell to vessell: whose tasteremaineth, and whose scent is not changed. And rather then a man should keepe still the scent of his corrupt nature to damnation, who would not wish to bee changed from state to state, by crosses and sicknesse, to Saluation? For asthe Camomile which is trodden, groweth best, and smelleth most fragrant; and as the fish is sweetest that lives in the saltest waters: fothose foules are most precious vnto Christ, who are most exercised and afflicted with his Croffe.

5. GOD sendeth afflictions, to demonstrate vnto the world, the truenesse of his childrens loue and service. Every hypocrite will serve God whilest hee prospereth and blesseth him, as the Dinest safely accused lob to have done; but who

Ff 4

Iob 1,9,10.

(fane

(faue his louing Child) will

loue and serue him in aduersitie: when God seemeth to be angry and diffleased with him? Yea. and cleave vnto him most inseparably, when hee seemeth (with the greatest fromne, and disgrace) to reject a man, and to cast him out of his fauour? yea, when hee feemeth to wound and kill as an enemy: yea; then to fay with Iob, Though thou (Lord) kill me, yet will I put my trust in thee. The louing and feruing of God, and trusting in his mercy in the time of our correction and

Iob 13.1.

misery, is the truest note of an vnfained child and servant of the Lord. 6. Sanctified affliction is a fingular helpe to further our

true connersion, and to drine vs home by repentance to our heauenly Father. In their affliction

(faith the Lord ) they will seeke mee diligently. Ægipts burdens

made

Hof. 5.15.

ill

e:

1,

1b

d

d

made Ifrael cry vnco GOD. Danids troubles made him pray. Hezechias fickenesse made him to weepe, and miserie droue the Prodigall Childeto returne and tue for his Fathers grace and mercy. Yea, we reade of many in the Gospell, that by sickenesse and afflictions, were driven to come vnto CHRIST, who ( ifthey had Health and Profperitie, as others) would have (like others) neglected or contemned their Sauiour, and neuer haue fought vnto him for his fauing Health and Grace. For asthe Arke of Noah, the higher it was toffed with the Flood, the neerer it mounted cowards Heaven: fo the Sanctified Soule, the more it is exercifed with Affliction, the neerer it is lifted towards GOD. Oh, Bleffed is that Croffe that draweth a finner to h come (vpon the knees of his heart) vnto CHRIST, to confesse his Ff5 owne:

Exod. 3.7. Pfal 86.7. Isay 38.2,3.

Luk.15.16, &c.

h Deus non delestatur pænis nostris sed confessionem quærit erroris. Alb. in Psalm. 4.

owne misery, and to implore his endlesse mercy! Oh blessed, ave blefed be that Christ, that never refuseth the sinner that commeth vnto him, though weather-driven by affliction and mi-

Cery!

Affliction worketh in vs, Pitty and Compassion towards our Fellow-Brethren, that bee in distresse and miserie: whereby wee learne to haue a fellow-feeling of their calamities: and to condole their estate, as if wee suffered with them. And for this cause CHRIST himselfe would fuffer, and bee tempted in all things, like vnto vs (finne only excepted ) that hee might bee a mercifull High Priest, touched with the feeling of our infirmi. ties. For none can so heartily bemoane the miserie of another, as hee who first suffered himselfe the same affliction. Hereupon a sinner in miserie may boldly fay vnto Christ;

Non

Heb. 12.3.

Heb.4.13.80 2.18,8 5.8,

Non ignare mali miseris succurrito Christe.

is

ve

er

n-

a.

i.

h

0-

at

a

s:

if

r

Our fractice fith (O Christ)
thou diddest perceive:

Condole our state, who still in frailetie cleane.

8. God vieth our ficknesses and afflictions, as meanes and examples both to h manifest vnto others the faith and vertnes which hee hath bestowed vpon vs; as also to strengthen those who have not received so great a measure of faith as wee. For there can be no greater enconragement to a weake Christian, then to behold a true Profellour ( in the extremest fickenesse of his Body ) supported with greater patience and con-Solation in his Soule. And the comfortable and bleffed departure of such a man, will arme him against the feare of death, and affure him, that the hope of the godly, is a farre more precious thing then that flesh and blood can

h Sinit Deus iusum incidere in calamitates, vt
virtutem
que in illo
latebat, alys
apertam manife lamque
faciat.

Damas.li.2.
de Onh.
cap, 29.

under-

understand, or mortall eyes behold in this vale of mifery. And were it not, that we did fee many of those whom we know to be the undoubted children of God to have endured such afflictions and calamities before vs: the greatnesse of the miseries. and crosses which oftentimes wee endure, would make vs doubt whether we be the children of God or no. And to this purpose Saint lames saith, God made lob and the Prophets an example of suffering adnersitie and of long patience.

9. By afflictions God makes vs conformable to the Image of Christ his Sonne, who being the Captaine of our salvation, was made perfect through sufferings. And therefore hee first bare the Crosse in shame, before hee was crowned with glory, and did first taste gall, betore he did eate the hong combes and was first derided, King of

Rom 3.18.
1 Pet.4.14.
Heb.2.10.
Heb.2.7.
Mat. 27. 34.
Luke 24.42.
Fauos post
mella gustauit, Tertul.
li. de Coró.
milit.c.24.

of

be

od

i-

s;

25

S

-

d

the lewes, by the Souldiers in the High Priests Hall, before hee was faluted King of Glory, by the Angels in his Fathers Courts. And the more lively our beauenly Father shall perceine the image of his naturall Sonne to appeare in vs, the better hee willlone vs, and when we have for a time borne his likenesse in his sufferings, and fought, and onercome, we shall be crowned by Christ, and with Christ sit in his Throne, and of Christ receine the precious white stone, and Morning Starre, that Shall make vs shine like Christ for ener in his glory.

no. Lastly, that the godly may be humbled in respect of their owne state and miserie: and God gloristed by delinering themour of their troubles and afflictions, when we call vpon him for his helpe and succour. For though that there be no man so pure, but if the

Pfal.24.7.

2 Tim.4. 7, 8. Apoc.3.21. Apoc. 2.17, 18. Phil.3.21.

Ideo tentantur Sancti, vt ipfi se agno (cant, Primaf. Efle le magnarum virium homo crederet, fi nullium vnquam earundem virium defectum Centiret. Greg.lib. 2. Moral. Iob.

Lord

Plal-130. 3.

Fa his que patimur mullum contra Deum murmus cordi nostro subrepat: quia ad quid hoc creator noster operetur iguotum est Greg.E.32; Iohn 9.3.

Malumpati, malum non est: malum facere, malum est. Chry. de prod, fil.

Lord will straightly marke, iniquities, he shall find in him iust cause to punish him for his sinne: yet the Lord in mercy. doth \* not alwaies in the affliction of his Children respect their sinnes: but sometime layeth afflictions and crosses vpon them for his glories sake. Thus our Saujour Christ tolde his Disciples, that the man was not borne blind for bis owne, or his parents sinne; But, that the morke of God should be shewed on bim. So he told them likewife, that Lizarus sickene se was not unto the death; but for the glary of GOD. Othevnspeakcable goodnes of God, which turneth those afflictions, which are the shame and punishment due to our fins to be the fubiect of his honour and glory!

These are the blessed and profitable ends, wherefore God sendeth sicknesse and affliction vpon his children: whereby it

may

may plainely appeare, that Afflictions are not fignes either of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly lone vnto his Children whom he loueth; and therefore chafteneth them inthis life; where, vpon repentance, there remaines hope of pardon; rather then to referre the punishment to that Life where there is no hope of pardon, nor end of punishment. For this cause the Christians in \* Cum vexathe \* Primitine Church were wont to give God great thanks, for afflicting them in this life. So the Apostles reioyced, that they were counted worthy to suffer for Christs name, Acts 5. 41. And the Christian Hebrewes suffered with ioy the spoiling of their goods, knowing that they had in Heanen a better, and an enduring substance, Hebrewes 10.34. And in respect of those holy ends, the Apostle saith, That

mur ac premimur, tum maximas gratias agamus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberi. bus emendat Lactan.lib. 6.cap.23.

Heb. 12. 11.

That though no affliction for the present seemeth ioyous but grienens; yet afterwards it bringeth the quiet fruite of righteousnesse to them who are thereby exercised. Pray therefore heartily, that as God bath fent unto thee this fickenesse: so it would please him to come himselfe vnto thee, with thy fickeneffe: by teaching thee to make those Santtified vies of it, for which hee hath inflicted the same vpon thee.

Meditations for one that is recosered from sicknesse.



F GOD hath of his mercy beard thy Praiers , and restored thee tothy health againe: confider with thy felfe:

That thou hast now receiued from God, as it were, another Life: Spend it therefore to the honour of God, in newneßa nesse of life. Let thy sin die with thy sicknesse: but live thou by

grace to holine fe.

8;

n

y

2. Bee not the more fecure, restored to thou art Health, neither infult in thy selfe, that thou hast escaped Death: but thinke rather, that God (seeing how vnprepared. thou wast) hath of his mercy heard thy prayer, spared thee, and given thee fome little longer time of respit: that thou mayst both amend thy life, and put thy selfe in a better readinesse against the time that hee shall call for thee, without further delay, out of this world. For although thou hast escaped this, it may bee, thou shalt not escape the next sickenesse.

3. Consider how fearefulla reckoning thou hadst made before the *Indgement seat of Christ* by this time, if thou haddest dyed of this sicknesse. Spend therefore the time that re-

maines,

maines, fo, as that thou mavest be able to make a more cheerefull account of thy life, when it must be expired indeed.

Put not farre off the day of Death: thou knowest not for all this how neere it is at hand: and (being so fairely warned) be mijer. For if thou be taken vnprouided, the next time thy excuse will bee lesse, and thy iudgement greater.

5. Remember that thou hast vowed amendment and nemnesse of life. Thou hast vowed a vow unto God, deferre not to pay it: for hee delighteth not infooles: pay therefore that thou hast vowed. The vncleane spirit is cast out: Oh let him not re-enter with senen worse then himselfe. Thou hast fighed out

Mat. 12.43, &c.

Eccles. 5.3.

groanes of contrition: thou hast wept the teares of repentance: thou art washed in the poole of Bethefda, streaming with five bloody wounds, not of eft

re-

it

of

or

d:

n

y

y

A

2

atroubling Angell, but of the Angell of Gods presence, tronbled with the wrath due to thy finnes; who descended into Hell, to restore thee to fauing health, and Heauen. Returne not now, with the Dogge, to thine owne vomit: nor like the washed Some, to wallow againe in the myre of thy former finnes, and vncleannesse: lest being intangled and ouercome againe with the filthinesse of sinne, ( which now thou hast escaped) thy latter end prooue worfe then thy first beginning. Twice therefore doth our Saujour Christ giue the fame cautionary warning to healed sinners. First, to the man cured of his 38. yeeres disease. Behold, thou art made whole: sinne no more, lest a worse thing fall upon thee. Secondly, to the Woman taken in Adulterie; Neither doe I condemne thee; Goe thy way, and sinne no more.

Iohn 4.24. Ifa. 63.9. Luke 14.33.

2Pe.2.20,12

Iob 5.14.

Ioh-8.12

The Practice of Fiety.

41

n

1 Per.4. 4.

more. Teaching vs, how dangerous a thing it is, to relapse and

fall againe into the former ex-

Pfal.90, 12.

cesse of ryot. Take heede therefore vnto thy wayes; and pray for grace, that thou mayest apply thy heart vato wisedome , during that small number of dayes which yet remaine behind. And for thy present mercy & health received, imitate the Thankefull Leper, and returne vnto GOD this, or the like thankefgiuing.

A thankesgining to bee said of one that is reconered from fickneffe.



Gracious and mercifull Father, who art the LORD of

health and ficknesse, of Life and of Death; who killest, and makest aline: who

bringest downe to the grave, and

1 Sam. 2.6.

nge-

and

ex-

ere.

pply

ing

ind

lth

full D

gi-

-

of

and raised up againe, who art the onely Preserver of all those that trust in thee: I thy poore and vnworthy feruant, hauing (by experience of my painefull fickenesse) felt the grieuousne se of mifery due vnto sinne, and the greatnesse of thy mercy in forgiuing finners: and perceiuing with what a Fatherly compassion thou hast heard my prayers, and restored mee to my health and strength againe, doe heere (vpon the bended knees of my heart ) returne ( with the thankefull Leper ) to acknowledge thee alone to bee the GOD of my Health and Saluation: and to giue thee the praise and glory for my strength, and delinerance out of that grieuous difease and malady: and for thus turning my Mourning into myrth, my Sickenes into health, and my Death into Life. finnes deserved punishment, and Ifa.38.9,&c.

and thou hast corrected mee. but hast not given mee over unto death. I looked (from the day to the night) when thou wouldest make an end of mee: I did chatter like a Crane or a Swallow: I mourned (as a Done) when the bitternesse of sicknesse oppressed mee: I lifted up mine eyes unto thee, O Lord, and thou didaest comfort mee: for thon diddest cast all my sinnes bebinde thy backe, and diddest deliuer my Soule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature ( saying, I am deprined of the residue of my yeeres, I shall see man no more, among the Inhabitants of the World) then didst thourestere mee to Health againe, and gauest Life unto mee; I found thee, O Lord, ready to sauce mee.

And now, Lord, I confesse, that I can never yeeld vnto thee such a measure of thankes as thou has (for this here six) ce.

Unto

y to

kea

ned esse

red

rd.

for

be-

eli-

07-

no ber

dof

all

In-

dst

ne,

nd

to

deserved at my hands. And (feeing that I can neuer bee able to repay thy goodnes with acceptable workes,) Oh, that I could with Mary Magdalen testifie the love and thankefulnesse of my heart, with abounding teares! Oh, what shall I be able to render vnto thee, O Lord, for all these benefits which thon hast bestomed upon my soule! Snrely, as in my ficknesse, when I had nothing else to give vnto thee: I offered Christ and his merites vnto thee as a ranfome for my finnes: fo beeing now restored by thy grace vnto my health and strength, and having no better thing to giue: Behold, O Lord, I doe here offer vp my felfe vnto thee, befeeching thee fo to affift me with thy holy Spirit, that the remainder of my life may bee wholly spent in fetting foorth thy prayse and glory.

Rom. 12. I.

O Lord, forgine mee my former follies and vnthankefulnesse; that I was not more carefull to love thee according to thy goodnesse; nor to serue thee according to thy will; nor to obey thee according to thy Commandements; nor to thanke thee, according to thy benefits. And feeing thou knowest that of my selfe I am not sufficient so much as to thinke a good thought, much leffe to doe that which is good and acceptable in thy fight : affift me with thy grace and holy Spirit, that I may (in my prosperitie ) as deuoutly fpend my health in thy feruice, as I was earnest in my sickenesse to begge it at thy hands. And fuffer mee neuer to forget, either this thy mercie, in restering mee to my health, or those Vowes and Promises, which I have made vnto thee in my fickenese. With my new health, renew in mee, O Lord, a right Spirit.

ny

ce-

re

ng

ue

or

hy

ke

So

at

10

t,

h

ıy

ce

in

y

e,

Te

d

-

I

Spirit: which may free mee from the flauery of finne, and establish my heart in the feruice of grace. Worke in mee a greater detestation of all sinnes ( which were the causes of thy anger and my si kenesse: ) and increase my Faith in lesus Christ, who is the Author of my health and faluation. Letthy good Spirit lead mee in the way that I should walke, and teach me Tit.2.12, to denie all vogodlineffe, and worldly lusts, and to line soberly, righteoufly and godiy in this world, that others by my example may thinke better of thy truth. And fith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; Teach mee, Omy God, so tonumber my dayes, that I may apply my heart to that firituall wisedome, which directeth to Saluation. And to this end, make me more zea-Gg lous

Pfal. 90.12

lous then I have beene in Religion, more denout in Prayer, more feruent in firit; more carefull to heare, and profit by the preaching of thy Gospel; more helpefull to my poore brethren: more watchfull ouer my waies; more faithfull in my calling; and euery way more abundant in all good works. Let me (in the ioyfull time of prosperity ) feare the cuill day of affliction; in the time of health thinke of ficknesse; in the time of ficknes make my selfe ready for death; and when death approacheth, prepare my selfe for indgement. Let my whole life bee an expressing thankfulnesse vnto thee for thy Grace and mercy. And therefore, O Lord, I doe here from the very bottome of my heart, together with the thousand thousands of Angels, the foure Beasts, and twentie foure Elders, and all the creatures in beauen and on the

earth.

Apoc. 5.12, &c.

earth, acknowledge to bee due vnto thee, O Father, which sittest vpon the Throne, and to the Lambe thy Son, who fitteth at: thy right hand, and to the boly Spirit, which proceedeth from both, the holy Trinitie of perfons in wnitie of substance; all praise, honour, glory, and power, from this time forth, and for euermore. Amen.

> Meditations for one that is like to die.

IF thy ficknesse be like to increase vnto death; then meditate on three things : First, how graciously GOD dealeth with thee. Secondly, from what enils death will free thee. Thirdly, what good death will bring vnto thee.

First, concerning Gods fanourable dealing with thee.

1. Meditate, that God vieth this chastifement of thy body, but

ulace 0

eli-

er,

ore

by

el;

ore

uer

my

2-

Let

70-

of lth

me

dy ap.

lfe

ole

ery ner of and

the the th. Mat. 9.12.

Hcb.5.7.

mus vel

9:105 co

nere.

s.cap.in

hom.

but as a medicine to cure thy (onle, by drawing thee (who art ficke in finne) to come by repentance vnto Christ (thy Physician ) to haue thy fonle bealed.

Luk. 22.44. Pfal 88.7. Ifay 53.4. Pfal. 18.5. Gal.3.13. Iam.I.IS. Dum legiaudimus, quanta ille line culpa suflinuit, intelligimus nos peccatores omnia debere libenter Sufti-Theod ad

2. That the forest sicknesse or painefullest disease which thou caust indure is nothing, if it bee compared to shofe dolours and paines, which lefus Christ thy Sauiour hath suffered for thee: when in a bloody (weat he endured the wrath of God, the paines of Hell, and a curfed death, which was due to thy fins. Iufly therfore may he vie those words of Ieremie; Behold, & fee if there be any forrow, like unto my forrow, which is done unto mee, wherewith the Lord bath afflitted mee in the day of his fierce wrath. Hath the Son of God indured fo much for thy Redemption, and wilt not thou a finfull man indure a little sickuesse for hispleasure; especially when it is for thy good? 2. That

hy

art

en-

ci-

ffe

ch

lo-

lus

e-

dy

of

10

ue

ly

e;

-

b

be

10

C

r

t

le

3. That when thy sicknesse and disease is at the extremest, yet it is lesse, and easter then thy sinnes have deserved. Let thine owne conscience judge whether thou hast not deserved worse then all that thou dost suffer.

Murmare not therefore, but considering thy manifold and grienous finnes, thanke God that thou art not plagued with far more grieuous punishments. Thinke how willingly the damned in hell would endure thy extremest paynes a thousand veeres, on condition that they had but the hope to bee faued, and ( after so many yeeres) to be cased of their eternall torments. And feeing that it is his mercie, that thou art not rather consumed then corrected, how canst thou but beare patiently his temporall correction, seeing the end is to faue thee from eternall condemnation?

Lam.3.22.

1 Cor. 11-

Gg 3 That

Hcb.11.35. &c. 1 Pet.7.9.

4. That nothing commeth to passe in this case vnto thee, but fuch as ordinarily befell to others the brethren: who (being the beloned and vndonbted fernants of God when they lived on earth) are now most ble fed and glorious Saints with Christin Heauen: as Iob, Dauid, Lazarus, &c. They groaned for a time, as thou doeft, vnder the like burthen; but they are now delivered from all their miseries, troubles, and calamities. And fo likewife ere long (ifthoulwilt patiently tarry the Lords leifure ] thou shalt also bee delivered from thy sickenesse and paine; either by restitution to thy former health with lob; or (which is farre better ) by beeing receined to heavenly reft, with Lazarus.

5. Lastly, that God hath not given thee over into the hand of thine enemy, to be punished

and

ieth

ice.

fell

vho

mb-

ev

off

ith

a-

)a-

ft,

ey

all

d

(e

y

u

0

and difgraced; but (being thy louing Father ) hee correcteth thee with his owne mercifull hand. When Dauid had his wish, to chuse his owne chastifement, hee chose rather to bee corrected by the hand of God, then by any other meanes; Let vs fall into the hands of the Lord: for his mercies are great, and let mee not fall into the hands of man. Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no affliction seemeth ioyous for the present ) we know nothing commeth but what is good? confideration beereof made Danid to endure Shemeis curfed rayling, with great patience; and to correct himselfe another time for his impatiencie; I should not have opened my mouth, because thou didst it: and lob to reprodue the vnad. nised speech of his wife; Thou Beakelt Gg4

2 Sam.24.

Heb. 12:11.

2 Sam. 16.

Pfal.39.9.

Iob 2.10.

s beakest like a foolish woman. What? Shall wee receive good

at the hand of God, and not receive enill? And though the

Mat. 26, 36.

Verfe 42.

cuppe of Gods wrath due to our finnes, was fuch a horrour to our Saujours humane Nature. that hee earnestly prayed that

it might passe from him: yet (when hee confidered, that it was reached vnto him by the

band and will of his Father) he

willingly submitted himtelfe to drinke it to the very dregges thereof. Nothing will more

arme thee with patience in thy ficknesse, then to see that it commeth from the kand of thy heauenly Father; who would

neuer fend it, but that he feeth it to be vnto thee both needful and profitable.

The

The second fort of Meditations are to consider from what enils death will free thee.

ood

**\*ot** 

he

to

e,

at

et

it

10

C

'5

e

T freeth thee from a corrup-Lible body, which was conceiued in the mitnesse of flesh, the beate of luft, the staine of sinne, and borne in the blood of filthinesse: a living prison of thy foule, a linely instrument of fin, a very sacke of flinking dung, the excrements of whose noships, eares, pores, and other passages (duely considered) will feeme more lothfome then the vncleannest finke or vault. Infomuch that whereas trees and plants bring forth leaves, flowers, fruits - and sweet smells, mans body bring forth, naturally, nothing but lice, wormes; rottennesse, and filthy stinche. His affections are altogether corrupted; and the imaginations of his bears are onely exist con-Gg 5 tinually

Pfaf. 14.3.

Gen.6.5.

tinually. Hence it is, that the ungodly is not fatisfied with prophanenese, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with precisenesse, nor the malicious with revenge, nor the leacherous with oncleanenes; nor the couetous with gaine, nor the drunkard with drinking. New passions and fashions doe daily grow, new feares and afflictions doe stillarise: here wrath lyes in waite, there vaine-glory vexeth; here pride lifts vp, there disgrace casts downe, and every one mayteth who shall arise in the ruine of another. Now 2 man is privily stung with backebiterslike fiery Serpents; anon he is in danger to be openly deuoured of his enemies, like Daniels Lyons. And a godly man, where-ere he lineth, shall euer be vexed (like Lot ) with Sodoms vncleannesse.

2. Death brings vnto the godly

the

rith

sous

sti-

the the

the

or he

ew

ily

ons

res

X-

re

ry

in

2

e-

n -

1-

1,

1

e

godly an end of sinning, and of all the miseries which are due vnto sinne: fo that after death there shall beeno more forrom, nor crying: Neither fall there bee any more paine; for God shall wipe away all teares from our eyes. Yea, by death we are separated from the companie of wicked men; and God taketh away mercifull and righteous men from the enill to come. So hee dealt with lofiah; I will gather thee tothy Fathers, and thon shalt bee put into thy grave in peace, and thine eyes shall not fee all the enill which I will bring upon this place. And God hides them for awhile in the grane, vntill the indignation passe oner. So that as Paradise is the Heanen of the Soules iny: fo the grave may bee tearmed the Hanen of the bodies reft.

3. Whereas this wicked | Iohn 5.19. body lines in a world of mickednesse, so that the poore soule cannot

Rom.6.7.

Apoc. 21,4.

Ifay 57.1.

2 King.22. 29.

Ifay 26.20.

cannot looke out at the Eyes, and not be infected: nor heare by the Eare, and not be distra-Eled; not smell at the Nostrils, and not bee tainted; nor tafte with the Tongue, and not bee allured; nor rouch by the Hand, and not bee defiled; and every fense, vpon euery temptation, is ready to berray the foule: by death the foule shall be delivered from this thraldome, and this corruptible body shall put on incorruption, and this mortall immortalitie, 1 Cor. 15.53. Oh blefed, thrice bleffed bee that death in the Lord, which deliuers vs out of fo euill a world . and freeth vs from fuch a body of bondage and corruption!

The third fort of Meditations, to consider what good Death will bring unto thee.

Death bringeth the godly mans Soule to enjoy an immediate Communion with the bleffed Trinitie, in cuerlasting bliffe and glory.

are

ra-

ils,

fte

ce

d,

ry n,

y

מו

11

2. It translates the foule from the miseries of this world, the contagion of finne, and societie of finners, to the City of the lixing Heb. 12,23, God, the celestlall Hiernsalem, and the company of innumerable Angels, and to the Assembly and Congregation of the first borne, which are written in heaven, and to God the Indge of all, and to the soules of inst men made perfett, and to lefus the Mediator of the new Couenant.

3. Death putteth the Soule into the actuall and full poffefsion of all the Inheritance and happinesse, which Christ bath either promised vnto thee in his Word, or purchased for thee by his blood.

This is the good and happinesse, whereunto a blessed death will bring thee. And what true Religious Christian that

that is young, would not wish himselfe old, that his appointed time might the sooner approch to enter into this celestial Paradise, where thou mayest exchange thy brasse for golde, thy vanitie for felicitie, thy vileness for honour, thy bondage for freed me, thy lease for an inheritance, and thy mortal state for an immortal life? Hee that doth not daily desire this blessednesse hee is lesse worthy to enioy it.

If \* Cato Vticensis, and Cleombrotus, two Heathen men,
(reading Platoes booke of the
immortalitie of the Soule) did
voluntarily, the one breake his
necke, the other runne vpon his
smord, that they might the sooner (as they thought) have enioyed those ioyes; what a shame
is it for Christians (knowing
those things in a more excellent measure and manner, out

of

\* Plut. in vit. Caton. Cic. Tusc. quæst.lib.r. Vel de præcipiti venias in Taratara saxo: Ut qui Socraticu de nece legit opus. Ovid. in Ibid.

wish

poin.

rap-

Cc.

thou

for

1880

thy

ease

sor\_

fe?

ire

gs,

n,

d

of Gods owne booke ) not to bee willing to enter into these heauenly ioyes? especially when their Master cals for them thither. If therefore there be in thee any loue of God, or defire of thine owne happinesse, or faluation: when the time of thy departing draweth neere; that time, I say, and manner of death, which God in his vnchangeable counfell hath appointed and determined before thou wast borne; yeeld and furrender vp ( willingly and cheerefully) thy Soule into the mercifull hand of Iefus Christ thy Saujour. And to this end, when the time is come, as the Angel in the fight of Manoab, & his wife, ascended from the Altar up to beauen, in the flame of the Sacrifice: So endeauour thouthat thy foule, in the fight of thy friends, may from the Altar of a contrite beart, ascend

yp to heauen, in the fweet per-

Matth. 25.

Luke 13.19,

fume

fume of this, or the like spirituall sacrifice of Prayer.

A Prayer for a sicke man, when he is told that bee is not a man for this world, but must pre. pare himselfe to goe unto God.

Numb. 16.

Numb 27.

Ier.38,16.

Act 13.25,

26. 2 Tim.4.7.

Pfal.50. 12. Tob 14.5.

14. and 16. 22. and 21.

Luke 22.53.

Pfal. 143.2.

Heauenly Father, who art the LORD GOD of the fpirits of all flesh, and hast

made vs theje foules, and halt appointed vs the time, as to come into this world, fo (hauing finished our course) to goe out of the same. The number of my dayes, which thou hast determined; are now expired, and I am come to that vtmost bound, which thou hast appointed, beyond which I cannot passe. I know (O Lord) that if thou entrest into Indgement, no flesh can bee instified in thy fight: And I (O Lord ) of all others should !

should appeare most impure & vniust; for I have not fought that good fight for the defence of thy faith and religion, with that zeale & constancy that I should: but for feare of displeasing the world, I have given way vnto sinnes and errours; and for defire to please my flesh, I have broken · all thy Commandements, in thought, word, and acede: so that my finnes have taken such hold on mee, that I am not able to looke up, and they are more in number then the haires on my head. If thou wilt straitly marke mine iniquities, O Lord, where shall I stand? If thou weighest me in the Ballance, I shall bee found too light: For I am voide of all righteousnes that might merit thy mercy; and loaden with all iniquities that most iustly deserve thy heaviest wrath. But, O my Lord, & my God, for lesus Christ thy Sons sake, in whom onely thou art well

1 Tim.4.7.

Pfal. 41.12.

Pfal.1303

Dan.5.27.

Mat. 11,28.

Matth-3.17.

plea-

iri-

en

· e .

,

3

## The Practice of Piety.

1 Tim. 1.
15.
Eze. 18.22.
Pfal. 5 1.7.
1 Pet. 1.19.

Iohn 1.29.

Rom.4.25. 1 Cor. 15. 3.4. 1 Pct.2.22.

pleased with all penitent and beleeuing finners; take pittie and compassion upon me, who am the chiefe of finners. Blot out all my finnes out of thy remembrance, and wash away all my transgressions out of thy fight with the precious blood of thy Son, which I beleeve that hee (as an vndefiled Lambe) hath shed for the cleansing of my finnes. In this faith I lived, in this faith I dye: beleening that lesus Christ died for my sins, and rose agains for my instification. And feeing that hee hath endured that death, and borne the burthen of that Indgement, which was due vnto my finnes; O Father, for his death & paffions fake, now (that I am coming to appeare before thy Iudgement Seat ) acquit and deliuer mee from that fearefull Iudgement which my finnes haue justly deserved: And performe with mee that gracious

and

ittie

who

Blot

re-

y all

thy

dof

har

pe)

of

ed,

ing

ns,

84-

th

ne

t,

S;

(-)-

y

S

ous and comfortable promife, which thou half made in thy Gospel; That whosoener beke- John 5.24. neth in thee, hath enerlasting life, and shall not come into Indgement, but shall passe from death unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my faluation, in the merits of thy obedience and blood. Encrease, O holy Spirit, my patience, lay no more vpon mee then I am able to beare; and enable meeto beare fo much as shall stand with thy blessed will and pleasure. Oblessed Trinitie in Vnitie, my Creator, Redeemer and Sanctifier, vouchsafe, that as my outward man doth decay; so my inward man may more and more by thy grace and consolation, increase and gather strength. O Sauiour, put my soule in a readinesse, that (like a Wife Virgin, ha- Mat. 25.4. uing the Wedding Garment of Mat. 12-11. thy

Luk, 17.5.

1 Cor. 10.

Mat.8,11, Luke 13.13 Eph. 1.10. Ad,15,11,

21.

foule of Lazarus) into thy heauenly Kingdome. And as the time of my departure shall approach noli-

to

ng,

rry

nay

Al-

rd,

im

פמים

He

Ille

Il

n

0-

.

t

1

proach neerer vnto mee: fo grant; O Lord, that my Soule may draw neerer vnto thee: And that I may joyfully commend my soule into thy hands, as into the hands of a louing Father, and mercifull Redeemer: and at that instant, O Lord, graciously receive my spirit. All which that I may doe, affift mee, I befeech thee, with thy grace, and let thy holy Spirit continue with me vnto the end, and in the end, for Tefus Christ his sake, thy Sonne, my Lord, and onely Saujour: In whole name I give theethy glory, and begge these things at thy hand, in that Prayer which Christ himselfe hath taught me, faying: Our Father, &c.

Pfal.31.4.

AA.7.59,

Medi-

Meditations against despaire, or doubting of Gods mercy.

I'T is found by continuall ex-perience, that neere the time ofdeath, (when the Children of GOD are weakest ) then Satan makes the greatest flouriff of his ftrength: and affaults them with his strongest temptations. For he knoweth, that either he must now or neuer prevaile; for if their foules once get to heaven, hee shall neuer vexe not trouble them any more: And therefore he will now bestirre himselfe as much as hee can, and labour to fet before their eyes all the große sinnes which euer they committed, and the Indgements of G OD which are due vnto them, thereby to drive them, if hee can, to despaire; which is a grieuouser then all the sinnes that they comcommitted, or hee can accuse them of.

If Satan therefore trouble thy Conscience more towards thy death, then in thy life time:

I. Confesse thy sinnes vnto God, not onely in general, but

also in particular.

2. Make satisfaction vnto those men, whom thou hast wronged, if thou be able. And if thou doest injuriously or fraudulently detaine or keepe in thy possession, any lands or goods, that of right doe belong to any widow or fatherle fe childe; prefume not, as thou tenderest thy soules health, to looke Christ the righteous Indge in the face; vnlefle thou doest first make a restitution thereof to the right owners: for the law of God, vnder the penaltie of his carfe, requireth thee to restore what foener was given thee to keepe, or which was committed to thy trust, or what seener by robbery, or vio-

Satans first stratagem in time of death. The defeature.

Leuit.6 2, 3,4,8c. Numb. 5.6. 7,8. Non remittitur pececatum, nist restituatur ablatum.

lent

ex-

e, or

ren nen ouaf-

h,

es ill n

5

e

Luke 29.8,

Ezek. 15.3.

Mich. 6.10,

Luke 13.1. Ier. 18.7.

Act 2.38. Act.8, 22.

I Pet.3.9.

Gen. 29.7. Iam. 5.14, I5, 16, Leu. 6.6,7.

lent oppression thou tookest from thy Neighbour, with a fift part. for amends added to the principall. And vnleffe that like Za cheus thou doest make restien. tion of such goods and lands, according to Gods Law, thou canst neuer truely repent; and without true repentance, thou canst neuer bee saued. But though by the temptation of the Diuell then hast done wrong and iniury; yet if thou doest truely repent, and make Restitution to thy power, the Lord hath promised to be mercifull voto thee, to heare the Prayers of his faithfull Ministers for thee to forgine thee thy trespasseand sinne, and to receine thy foule in the merits of Christs blood, as a Lambe withour blemith.

3. Aske God for Christ his sake pardon and forginenes. And then these troubles of mind are no discouragements, but rather

com-

from

part

inci.

Za.

ac

IOU

nd

OU

ut

of

ne

DU

ce

e

e

Mat.17.

with feeling. The least faith (so much as a graine of Alust and feed, so much as is in an Infaite haptised) is enough to fauche foule which lough Christ, and belegueth in him.

which defireth to feele the affurance of Gods fauour, shall bated is define, when GoD

Mat.10.

Sathans fecond at fault.

Apot: 4.6.
Ifa.55.11
f Fox 148.
Monum.
Pol. 355.
in the laft

P(1.27.16

Edition.8

Sathans 3

shall see in to bee for his good:
for God hash promised to give
them the water of life, who
thirst for its We have an exam-

Martyr, who could have no comfortable feeling till he came to the fight of the Stake; and chanceyed out, and clapped hishands for loy to his friends, faving, O Auftin, baiscome, he

ple in Mafter Glover the holy

distance meaning the feeling ion of Faith, and the Holy Ghostic Turry therefore the

Lords leisures be strong and he shall comfort thine heart.

Uf Sathan hall aggrauate vind

The Practice of Piety.	699
thee the greatnes, the multitude:	
and haynousnesse of thy sinnes;	
fith : There came vestaffbam	1
a. That vpon true repen-	The En
tance, it is as easie with GOD	counter.
to forgiue the greatest finne, as	1 Tim.
the least, and hee is willing to	15.
forgiue many, as to parden one.	
And his metcy thineth more	
in pardoning great finder sithen	-
fmall-offenders: as appeares in	
the examples of Manafes,	
Magdaten Hoter, Paul, etc.	
And nibere finne most abounded,	Rom.5.2
there dath his grace reiogravo	No.
abound much more 12020 843	
2. That God did neuer for-	
ake any man, till that man did	
first forfake God, as appeares	
in the examples of Cain, Sans	
Achitophek, Abazia, Indas,	
to the woman of Sunaria, . 368	
That God callothall, es	45.7.110
sen those finners who are bea-	
sie laden mich sinne, and that he	Mai1.2
did neuen deny his morey to any	
inner that asked his mercy	1 3
Hh 2 with	1

faire the and God af. hall be dis income and dis, he may be with the like t

20

5

with a penitent heart. This the History of the Golpell whenes feth : There came voto Cheiff all forts of ficke figners : the blind, hali, lame, tepers; fach as were licke of patfies, dropfies, blondy fluxes; fuch as were La: nanickel and possessermith on: vienne fririts, and Denit: Vet of all those nor one that wante and asked his mercy and helpe, went away without his eriand. If mercy bee asked. mercy he found; were his finns bever logress, were his Difease neuer forgrichen Nap; hee offered and gave his mercy to many who never asked it. (being moued onely with the bounds, of bisowne compafion, and the fight of their mifery) as to the woman of Samaria, . the wildow of Naim, and to the ficke man that lay at the poole of Bethefda, who had beene 38 yearesticker If he thus will lingly game his mercy to them that

Ioh, 5, 54. Luke 7,13

Sa.11.61/

he

6

iA

te

ch

3

2

2

êt

e

d

15

18

3

y

ė

that did not aske it, and was found of them has the Prophet faith ) that fought bim not; will hee deny mercy voto thee, who doft so earnestly pray for it with tearer? and doft like the poore Publicane, so heartily knock for in with penitent fift vpoil a bruifed and broken beart? Efpe cially when thou prayest to thy Father, in the name and mediation of Christ for whose fake he hath promised to grant mbat focuer we shall aske of him? as fure as God is true hee will not, Though Nineuchs finnes had provoked the Lord to fend out his fencence against them, yet vpon their repenbanca, heare-called it againe; and spared the Citie : how much more if thou likewife repented, will hee spare thee, feeing his fentence is not yet gone forth against thee? If hee deferred the Indgement all Ababs dayes, for the externall Mew ! Hh 3

Efay 56.1 Rom.10.

Ioh,14.14

Nouit Dominus mu tare (enten tiam fi tu, noueris emendare vità, Aug. in Pfal. 50 of

re

is

3.

h

d

703

word friend, out of the month of Christ, as Benbadied did the word Brother from the mouth of Achab, doubeleffe Indias should have found the God of Ifrael more mercifull then Ben hadad found the King of Ifrails But God was a more displetfed with Cain fordefpairing of his mercy, then for murthering his Brother; and wich is the das for banging bimfelfe, chem for beinging his sull fastere line that they would make inher finnes of mortall mans preater then the infinite marcy of the eternall God, or as if they could be more finfull then God was mercifull. Whereas the leafte droppe of Christs bland is of more menit to procure Gods mercy for thy faluation , then all the finnes ( that thou haft committed) can be of force to pronoke his wrath to thy dama could not nation.

If Sutban fiall fungeft, that all

Hh 4

1 Kings 20,32, 33 Verfe 31

· Iudas no tam (celus quam deferatio fecit penitus interire. Aug.lib.de util panis. biceleration omnibus,O Iuda exti tifli,quem non pæni: ē tia duxit ad Domi num, fed defperati traxit ad laqueum. Leo.

> Sathans fourth aslaul t.

this

1 Kings 20,32, 31 this is true of Gods mercy, but this it does not belong onto thee decause that the sinnes are greated about the belong of the other wens, as being fins of knowledge, and of many years continuance, and such as whereby other shape been undone; and all (for the most part) committed wilfully and presumptions by a gainst God and thy conscience, and therefore though bee will be mercifull onto others, yet be will not bed mercifull cuts thee; enedicate,

The En-

: lucilis

inheauen most blessed and glorious Saints) committed in
the same kinde (when they litied one arth) as great and great
ter sinnes then ener thou hast
committed, and icontinued
(before they repented) in those
sinnes as long as euer thou
hast done. As therefore all their
sinnes, and the continuance in
them, could not hinder Gods
increy, vpon their repentance,
from

but

bee

Ens

ars

67

all

ed

bal

2

10

60

V

from forgining their frames and receiving them into fawowr: no more shall thy finnes and continuance therein hinder him from being merciful voro thee if thou doest repent as they did: yea; vponthy Rependance; enery one of their examples is a pledge that hee will doethe fame varo thee that he did vato themal For as the teaft fregin Gada da Stices without Repentance is damuable, forthe preatest sime, vpon Repentance is in his Mercy pardonable. Thy greatost and invecoratell finnes are but the finnes of L. Man: busiere least of his merciaris the mercy of God; Because thou knowest thine owne fins theu doubteft whether they first be pardoned; Marke how this doubtfull cale is refolued by G D Dehimfelfe. Many in Ifairs dayes thoughto( as thou doeft) that shey had continued fo long in finne, that it was Hh 5 - finnes too

1 Tim. 1

7,8.

Ifa.55.6,

too late for them now to feeke to returne vnto God for grace and mercy. But God answereth them; Seeks ye the Lord whilest hee may be found: call yee upon himmbilest he isneere. As if he bad faid; Whileft tife talteth. and my Word is preached, I am. neere to bee found of all that feeke mee, and pray vnro me. The people replyer Bur wee (O Lord) are gricuous finners, and therefore dare not presime to call upon thy Name, or to come neere thine Ho. linefic To this the Lord an-(wereth: Les the micked for Jake bis way and be manofiniquity histboughts and lachimratural unto me, and I millbone merev vpon him, and be his God, and I will perdon him aboundantly. But wee would thinke (fay the people ) that if but findes! were but ordinary finnes; this promife of many might be long vnto vs. Bur because our

finnes

death

cke

ace

eth

left

TON

he

h.

m

at

e.

e

5,

death to faue as many of the world as would believe andrepene: much leffe shall thy fins (being the finnes of the least number of the world) bee able to hinder God from louing thy soule; and forgiving thy sinnes, if thou does Repent and Believe.

Rom. 8.13

digo That if he loved thee for demely (when thou wast his enemy) that he payed for thee for dearea price, as the spilling of his Heart blond; how can hee now but bee gracious vnto thee, when to faue thee, will coft him but the casting of a gracious looke dypons thee ? Looke nor thou therefore to the greatneffe of thy finnes, but to the infiniteneffe of his mercy, which is fo furpaffing great, that if thou putteft all thine swne gricuous finnes together, and adde vnto those the finnes of Cain and Indas; and put voto them all the finnes of all

the

ne-

aft

ile

hy

S,

2-

10

E

C

0

the Reprobates in the world; adoubtleffe it would be a huge heape: ) yet compare this huge beape with the infinite mercy of God, and there will bee no more comparison betwint them, then betwirt the least Male-bill, and the greatest Mountaine in a Countrey. The cries of the grieuoulest finne that euer we reade of, could neuerreach up higher then vato Heaven, as the crie of the Gines of Sodome: but the mercy of God (laith David) reacheth up higher then the beauens, and so ouertoppeth all our sinnes. And if his mercy be greater then all his mores, it must needes bee greater then all thy finnes. And fo long as his mercy is greater then the finnes of the whole world, doe thou but repent, there is no doubt of pardon. If Sathan shall object, that

thou bast many times vowed to fault.

repent

Pfal. 108,4

firft af-

repent; & hast made a spew of repentance for the time, & yet didst
fall to the same sins againe, & as
gaine, & that al thy repetase was
but fained and a mocking of Gods
And that feeling thou hast so ofte
broke thy vow, therfore God hath
withdrawne his mercy, and hath
changed his love, & c. meditate:

That though this were The Entrue (which indeed is hainous) counter. \*I remem vet it is no sufficient cause ber (faith why thou shouldest despaire; Lutber ) feeing that this is the common that Staucause of all the children of God pitius wasin this life, who vow fo off to wont to tel me, Ege forbeare some sinne, till perplusquam ceiuing their weakenesse notamillies Deo voui, oc. I ble to performe it, they vow have more then a thousand times vowed vnto God, that I would amend my life, but I could neuer performe my vow. Henceforth I wil make no fuch vow, because I verily know that I cannot keepe it. Vnleffe therfore God will be mercifull vnto me for Christ his fake, and grant me a bleffed departure out of this wretched life, al my vowes and good workes will fland mee in no flead. This is the flate of the dearest children of

God in this life, Reade Luther on Galat, Chap. 5.

that

fre:

idft

was

ode

fre

th

re

that they will you no more. Their vowes thew the defires of their spirituall man; their breakings, the meakenes of their corrupt flesh. And our oft flips to the fame finnes Christ forefaw, when bee taught vs to pray dayly, O Father, Forgine us our trespasses. And why doth Christ enjoyne thee ( who are but finnefull man) to forgive thy Brosher fenantimekin aday, of he shall keturne seven times in a day, and fay, It repentesh me? but toaffure thee, that he (being the G.D. Doof mercy, and goodnesse is selfe) will forgive vata whee thy Sensutie times Jenenfold finnes a day , which thou halt committed against him, if thou returne voto him by true repentance. The Ma raelites were cured by looking (though with weake eyes )ion the Brazin Serpent, as oft as they were stung by the fieris Serpents in the wildernesse, to affure ALLA

Luke 17

Mat 28, q

Luke 24 sp. &c loh, 10-21

Num 21.9

Poft lacyymas gemitusq, gra. ves clemen. tia Christi Confestim eft ocules ante locan da tuos. Iam. 1.17. Rom, 8.28 Rom. 9.11 \* By thefe keyes Pr ter opened heaven to himfelfe, and afterwards vn to the reft

of the A. postles, with o .: thers. Luke 12. 62.

Luke 24 47. &cc. Ioh.10.21

& lobe 13

Rom. 11.

Rom. 8.36 | 074 113

affure thee that voon thy tears of repentance, thou shalt bereconcred by faith in Christ, as often as thou are wounded to

death by finne.

2. That thy faluation is grounded, not vpon the con-Stancy of thine obedience, but upon the firmenesse of Gods Couenant. Though thou varieft with God, and the Couemant be broken on thy behalfe. yet it is firme on Gods part; and therefore all is fafe enough if thou wilt returne : forthere is no variablene fe with bing neither budow of change. Hee hath locked vo thy faluation and made it fure in his owne vachangeable purpofe; and hath delivered to thy keeping the Keyes, which are Faith and Repentance: and while show haft them, thou mave fluper (wade thy felfe that thy faluarion is fure and fafe: For whom God tonestabe tourth to the end. and

and never repenteth of bestowing his love on them who repens and believe.

ears

re-

of-

to

19

078-

ut

ds

2-

25

h

0

Lastly, If Sathan shall persmade thee, that thou hast beene doubting a long time, and that it is best for thee now to despaire seeing thy sins increase, and thy indigement draweth necressided

r. That no finne (though wewer fo great) should be a cause to moone any Christian to des paire, to long as Gods mercy by to many millians of degrees, is greater; and that every penitent and beleeving finner hath the pardon of all his finnes configured by the word and Oath of God; two immutable things, wherein it is impossible that God hould lie. His wordis, that at what time foener, a finner, whosoener, doth repent of his sinne, what soener, (for both rime, and finnes, and finners are indefinite) from the bottome of

Sathans fixt affault,

Heb 6.18 Ezek.18,

D. King of London his Lectures on Ionah.

bis

were

ace,

nto

ake

bid

ath

e.I

ic-

rne

he

He

fe,

2-

2-

0-

he

ed:

D

m

le

30

6

were it to fee many like thee, and Hezekins? (who mourne like Dones for the fense of finne, and chatter like Cranes and Smallowes for the feare of Gods anger) rather then to behold many who die like beafts, without any feeling of their owne estate, or any feare of Gods wrath or tribunal feat, before which they are to appeare? Comfort thy felfe, O languifring foole, for if this earth hathany, for whom Christ spile his bloud on the Croffe, whou affuredly art one. Cheere vp therefore thy felfe in the All-Sufficient Attonement of the blood of the Lamb, which feaketh better things then that of Hcb.12.24 Abel. And pray for those who neuer yet obtained the grace to have fuch a fense and detestation of sinne, Thou are one indeed, for whom Christ dyed; and from whom a wounded spirit (indging rather accor-

Ifa.28 14

face

then

dole

God, aken

cre

igne

acft

and

nna

on,

pe-

.

784

to

te

n-

h

le

f

C

space to disquiet him, nor yet to speake idly, and to aske unprofitable questions, as most do.

If they fee therefore that the ficke party is like to die, let them not diffemble, but los uingly and differently admonish him ofhis weakenesse, and to prepare for eternall life One house well spenr, when a mans life is almost out fpent, may gaine a man the affurance of efernal difer Sooth him not With the vane hope of this igh, leaft whoir beeray his Soule to eremail death. Admonish him plainely of his effate, and aske him briefly thefe; or thedike Questions.

Questions to be usked of a ficke man, that is like to die?

Does then believe that Almighty God, the Trinity of Perfons in Vnity of Effence, hath by his power made heaven tto

eofi-

hat

let

10-

-OF

ind

me

ECDE

ay

of

ot

10,

10

m

ke

ke

000

1

20

7

720	The Practice of Piety.
	And wouldest thou not leade a holier life, if thou wert to be gin againe and a de
Rom.8.3	is at the right hand of God in
Hcb.9.2	in the fight of God, and making request unto him for thy Soule?  5. Doest thou renounce all considence in all other Media-
Heb. 9.11 4 Tim.2.	· tors, of Intercessors, Saints, or Angels, believing that less Christ the only Mediator of the
Heb 7.23	ly to faue them that come unto
PC.73_25.	to make intercession for them? And wilt thou with David soy voto Christ, Whom have I in Heanen but thee? And there is none upon earth that I desire beside thee?  6. Doest thou considently besided, and hope to bee said by the

1960

ca

e.

hy

cd

715

ho

in

ice

no

63

1

4-

or

23

be

1

to

th

y.

n

0

0

73

the onely merits of that blendy death and passion, which thy Sauiour lessue Christ hath suffered for thee? not putting any hope of saluation in thine owne merits, nor in any other meanes or creatures? Being assuredly persuaded, That there is no saluation in any other: and that there is none other name vuder Heauen, whereby thou must be saued.

7. Doest thou heartily forgine all wrongs, or offences
done or offered vnto thee, by
any manner of person whatsocuer? And doest thou as willingly (from thy heart) aske
forginenesse of them whom
thou hast grieuously wronged
in word or deed? And doest
thou cast out of thy heart, all
malice and hatred, which thou
hast borne to any body: that
thou maiest appeare before the
face of Christ (the Prince of
peace) in perfect lone & charity?

Act.4.12.

Act,10.43.

Efa.26,29.

Efa 9.6. Heb.12.

8. Doth

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken, and doest still withhold from any wido w or fatherlesse children, or from any other person whomsoeuer? Be assured, that vnlesse thou shalt restore, like Zachens, these goods and lands (if thou bee able) thou canst not truely repent; and without true repentance, thou canst not be saued, nor looke Christ in the sace, when thou shalt appeare before his ludgement seat.

9. Doest thou firmely beleene, that thy body shall be raised up out of the Grane, at the sound of the last Trumpet? And that thy body and soule shall bee united together agains in the resurression day, to appear before the Lord lesus Christ: and thence to goe with him into the kingdome of Heauen, to live in everlassing Blisse and

If

glory?

11

u

d

ly

20

1-

Te 8, u

ly

3d,

29

re

i-C

d 11

n e

n

d

If

If the ficke partie shall anfwer to all these questions like a faithfull Christian; then let all who are present, ioine together and pray for him, in these or the like words.

A Prayer to be said for the ficke by them who visit him.

Mercifull Father; who art the Lord and giver of Life, and to whom belongs the issues of death: wee thy children here assembled, doe acknowledge, that (in respect of our manifold sinnes) wee are not worthy to ask any bleffing for our felues at thy hands; much lesse to become fuiters to thy Maiestie in the behalfe of others: yet because thou hast commanded vs to pray one for another, especially for the ficke, and hast promised lames s. that Ii 2

that the prayers of the righteous hall auaile much with thee : in the Obedience therefore of thy Commandement, and confidence of thy gracious promise, wee are bold to become humble fuiters vnto thy diuine Maieflie, in the behalfe of this our deare Brother (or Sifter) whom thou hast visited with the chafisement of thine owne father. ly hand. Wee could gladly wish the Restitution of his health, and a longer continuance of his life and Christian Fellowship amongst vs : but for as much as it appeareth (as farre as wee can discerne) that thou hast appointed by this visitation, to call for him out of this mortall life: wee fubmit our wils to thy bleffed will, and humbly entreate for Iefus Christ his fake; and the merits of his bitter Death and Paffion (which hee hath fuffered for him ) that thou wouldeft

45

in

ny

ce

ce

le

e-

ur

m

4-

r.

ly

is

oe

1-

70

IS

at

is

ıt

-

7,

15

-

d

dest pardon and forgiue vnto him all his finnes; as well that wherein he was conceined and borne, as also all the offences and transgressions which cuer fince, to this day and houre hee hath committed in thought, mord, and deed against thy diuine Maiesty. Cast them behinde thy backe, remoone them asfarre from thy presence, asthe East is from the West, blot them out of thy remembrance; lay them not to his charge; wash them away with the Bloud of Christ, that they may no more be seene, and deliuer him from all the Judgements, which are due vnto him for his finnes, that they may neuer trouble his Conscience, nor rise in Iudgement against his Soule, and impute unto him the righteoufneffe of Iefus Christ, whereby hee may appeare righteous in thy fight: And in this extremitie at this time, wee beseech Ii 3 thee

Pfal. 103.1

thee looke downe from Heauen vpon him with those eyes of grace & compassion, wherewith thou art wont to looke vpon thy children in their affliction and miserie. Pittie thy wounded Sernant, like the good Samaritan: for here is a ficke Soule, that needeth the helpe of fuch an beauenly Phy. sitian. O Lord increase his faith that he maybeleeue that Christ dyed for him, and that his bloud cleanfeth him from all his fins: and either affwage his paine, or else increase his patience, to endure thy bleffed will and pleafure. And (good Lord) lay no more upon him, then thou shalt enable him to beare. Heave him vp vnto thy selfe, with those fighes and groanes, which cannot bee expressed. Make him now to feele what is the hope of his Calling: and what is the exceeding greatnes of thy Mercy and power towards ea.

res

re-

ke

If-

hy

he

12.

ic.

7-

b

13

U

wards them that beleeue in thee. And in his weakeneffe, O Lord, flew thou thy frength, Defend him against the Suggeftions and temptations of Satan: who (as hee hath all his life time ) will now in his weakeneste, especially, seeke to affaile him, and to deuoure him. O Saue his Soule, & reproue Satan, and command thy hely Angels to bee about him, to aide him, and to chase away all euill and malignant, Spirits farre from him. Make him more and more to loath this world, and desire to bee loosed and to bee with Christ. And when that good houre and time shall come (wherein thou hast determined to call for him out of this present life) giue him grace peace. ably and ioyfully to yeeld vp his soule into thy merciful hands. And doe thou receive him into thy mercy, and letthy bleffed Angels cary him into thy king, dome-Ii 4

dome. Make his last houre, his best houre, his best

words, and his last thoughts his best thoughts. And when the fight of his Eyes is gone, and his Tongue shall faile to do his office, grant (O Lord) that his Soule may (with Stephen) behold Iesus Christ in heaven, ready to receive him : and that thy Spirit within him, may make requests for him, with fighs which cannot be expressed. Teach vs in him to reade and fee out own end and mertalitie. and therefore to bee carefull to prepare our selues for our last ends, and put our selues in a readinesse against the time that thou shalt call for vs, in the like manner: Thus, Lord, wee recommend this our deare Brother (or Sister) thy sicke feruant, vnto thy eternall grace and mercie in that Prayer, which Christ our Saujour hath

taught vnto vs, saying,

Our

Rom. 8.36

Our Father which art in Heauen, &c.

Thy Grace, O Lord lesus Christ, thy lone, O heavenly Father; thy comfort and consolation, O holy Spirit, be with us all and especially with this thy sicke servant, to the end, and in the end. Amen.

Let them reade often vnto the Sicke, some special! Chapters of the holy Scriptures, as:

The three first Chapters of the booke of Iob.

The 14 and 19, Chapters of lob.

The 34. Chapter of Deutero-

The two last Chapters of losbua.

The 17. Chapter of the first of Kings.

The 2.4. and 12: Chapters of the fecond of Kings.

The 38.40. and 65. Chapters of Isaiah.

li 5

The

The History of the Passion of Christ.

The 8. Chapter to the Ro-

The 15. Chapter of the first Epistle to the Corinthians.

The 4. of the first Epistle to

the Thessalonians.

The 5. Chapter of the second Epistle of Paul to the Corinthians.

The first and last Chapters of Saint James.

The 11. and 12. to the Hebrewes.

The first Epistle of Peter.

The three first, and the three last Chapters of the Renelation, or some of these.

And so exhorting the sicke partie to waite upon God, by Faith and Patience, till he send for him; and praying the Lord to send them a joyfull meeting in the Kingdome of Heaven and a blessed Resurrection at the last day, they may depart, at their

their pleasure in the peace of God.

Consolations against impatiency in sicknesse.

I Fin thy ficknes by extremi-Ltie of paine thou bee driuen to impatiencie, meditate:

1. That thy sinnes have delerued the paines of hell: therefore thou mayest with greater patience endure these fatherly

corrections.

2. That thefe are the fcour- Heb. 12. 9 ges of thy heavenly Father, & the rod is in his hand. If thou didit suffer with reuerencebeing a childe, the correction of thy earthly parents; how much rather shouldest thou now subject thy selfe (beeing the Child of God) to the chastifement of thy Heavenly Father, feeing it is for thine eternall good?

3. That

Vir dolorii. 1sa 53.3.

2. That CHRIST suffered in his foule and body, far grienouser paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore (faich Peter) Christ Suffered for you, leaning you anext ample, that ye should follow his Reps. And, Let vs. (faith Saint Paul) runne with ioy the race that is fet before vs lacking unta lesus, the Author and finisher of our Faith, who for the ioy that was fet before kim, endured the Croffe, &c.

1 Pet,2,21

Heb.12.1,

1 Pct. 5.9.
S. Roitus
Cum quotănis gravi
morbo tentaretur à
Deo, doluit
quod uno
anno liber
esset, ac si à
Deo tunc
desertus
fuisset.
vic. Par,

C.2.8.

4. That these afflictions which now you suffer, are none other but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, lobs afflictions were farre more grieuous. There is not one of the Saints, which now are at rest in Heavenly loyes, but endured as much as you doe, before they went thirher:

thicher: Yea, many of them willingly fuffered all the torments, that Tyrants could inflict vpon them, that they might come to those heavenly ioyes, whereunto you are now called. And you have a promife, that the God of all grace, after that you have suffered a while; will make you perfect, stablish, frengthen, and settle you. And that God of his fidelity will not suffer you to bee tempted aboue that you are able, but will with the temptational so make a way to escape, that ye may be able to beare it.

5. That GOD hath determined the time, when thy affliction shall end, as well as the time when it began. Thirtie eight yeares were appointed the sicke man at Bethesdaes poole. Twelne yeares to the Woman with the bloudie Issue. Three Moneths to Moses: Tenne daies tribulation to the

1 Pet 5.10

1 Cor. 10.

John 5.5.

Mat. 9. 20 Exod. 12. Apo. 2.10.

Angell

Pial. 56.8

Angel of the Church of Smyr-2 Sam . 4. na three dayes plaque to Danid. Yea the number of the godly mans tears are registred in Gods booke; and the quantitie kept in his Pottle.

The time of our troubles. (faith Christ) is but a modicum, Modicii & Gods anger lasts but a mo.

ment (faich David.) A little fea-

videbo ves Pfal.80 Apo. 6. 11

John, 16. Pfal. 110 7 Nubecula eft, cito tranfivit .

Ioh. 16.16: fon (faith the Lord: ) and therefore calls all the time of our paine, but the houre of forrom. David, for the swiftnesse thereof, compares our present troubles to a Brooke: and Athanasus to a Showre. Compare the longest misery that man indures in this life, to the eternity of

Ioh.16:21

the fight of a Sonne Safe borne makes the Mother forget all her former deadly paine : fo the fight of Christ in Heauen, who was borne for thee; will make all these pangs of death

beauenly ioyes, and they wil appeare to bee nothing. And as to be quite forgotten, as if they had neuer beene: like Stephen, who as foone as he faw Christ forgat his owne mounds, with the horrour of the grave, and terror of the frones; and sweetly yeelded his foule into the hands of his Saniour. Forget thine owne paine, thinke of Christs wounds: Beefaithfull unto the death, and he will give thee the Crowne of eternall life.

n

6. That you are now called to Repetitions in Christs Schoole; to fee how much Faith, Patience, and Godlineffe, you have learned all this while: and whether you can like lob, receive at the hand of God some enill, as well as you haue hitherto receined a great deale of good. As therefore you haue alwaies prayed, Thy will be done, so be not now offended at this which is done by his holy will.

7. That all things shall work Rom. 8,28 together

Ads 7.

Apo.2.10.

Iob 2. 10

together for the best to them that

Verrfe 28.

39.

malis adnumerandus quia multis utiliter accedit Bafil in Hexam. Morbus eft vtilis que dam inftitutio,que doces cadu ca afp:rne re & cæle Ria foir are: Nazia.ad Philagrium.

lone God: wifomuch that neither death, nor life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from Morbus no the love of God, which is in Iesus Christ our Lord. Affure your selfe, that every pang is a preuention of the paines of Hell; enery respit, an earnest of Heauens Rest: And how many fripes doe you esteeme Heaven worth? As your life hath beene a Comfort to others: fo give your friends a Christian example to dye, and deceive the Diuell as Iob did. It is but the Croffe of Christ fent before, to crucifie the love of the World in thee; that thou mayeft goe eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take vp (like Simon of Cyrene ) with both thy armes, his holy Croffe, carrie it after him vnto him; thy paines will

fhortly |

thortly paffe, the loyes thall neuer paffe away.

35

r

Consolations against the seare of Death.

I Fin the time of thy sicknesse thou findest thy selfe fearefull to die; meditate:

1. That it argueth a daftardly minde to feare that which is not: for in the Church of Christ there is no death, Ifay 25. 78. And, who soener lineth and beleeweth in Christ; shall never die, lobn 11. 26. Let them feare Death, who live without Christ. Christians die nor; but when they please GOD, they are like Enoch, translated vnto God. Their paines are but Eliabs fiery Chariot to cary them vp to heauen: or like Lazarus fores, sending them to Abrahams bosome. In a word, if thou bee one of them that like

Gen. 5.24. 1 King. 2. 11,12.

Luke 16.3

Iob 14.

like Lazarus, lonest lesus, thy sicknes is not unto the death but for the glory of God: who of his loue changeth thy lining death to an everlasting life. And if many Heathen men, as Socrates, Curtius, Seneca, &c. dyed willingly, (when they might haue lived) in hope of the immortalitie of the Soule; will thou, beeing trained fo long in Christs Schoole, (and now called to the Marriage Supper of the bleffed Lambe, Aps. 19.7.) be one of those Guests that refuse to goe to that ioyfull Banquet? God forbid.

2. Remember that thy abode here, is but the fecond de. gree of thy life: for after thou hadft first lined wine moneths in thy Mothers wombe, thou wast of necessity driven thence, to live heere in a fecond degree of life. And when that number of Moneths which God hath lob 14.15 determined for this life, are expired;

ut

is

b

if

1-

d

pired; thou must likewise leaue this, and passe to a third degree in the other world, which neuer ends. Which to them that liue and dye in the Lord, furpasseth as farre this kinde of life, as this doth that which one lives in his mothers wombe. To this last and excellentest degree of life, through this doore passed Christ himselfe, and all his Saints that were before thee: and so shall all the restafter them and thee. Why shouldest thou feare that which is common to all Gods Elect? Why should that be vacouth to thee. which was so welcome to all them? Feare not death, for as it is the Exedus of abad, fo it is the Genesis of a better world: the end of a temporall, but the beginning of an eternall life.

3. Consider that there are but three things that can make Death so fearefull vnto thee, first, the losse thou hast thereby:

fecondly,

Mors prafent is vital exitus & introitus melioris. Ber. in Ep. ad Rom.

secondly, the paine that is there. in: thirdly, the terrible effects which follow after: All thefe are but falle fires, and causelesse feares. For the first, if thou leauest here vncertaine goods, which Theenes may rob, thou shalt finde in Heaven a true Treasure, that can never be taken away: thefe were but lent thee, as a Steward vpon accounts, those shall be ginen thee as thy reward for euer. If thou leauest a louing Wife; thou shalt be maried to Christ, which is more lonely: If thou leauest Children and Friends, thou Shalt there finde all thy Religious Ancestours, and Children departed; yea, Christ, and all his bleffed Saints and Angels; and as many of thy Children as be Gods Children, fhall thither follow after thee; Thou leauest an earthly poffeffion, and an House of clay, and thou fhalt

enioy an Heanenly inheritance,

Mat.6.19,

Iob 14.1.

2 Cor. 5.1

and

and mansion of glory: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death vnto thee gaine? Goe home, goe home, and we will follow after thee.

e.

(e

è

u

Secondly, for the paine in death; the feare of death more paines many, then the very pangs of death: for many a Christian dyes without any great pangs, or paines. Pitch the Anchor of thy hope on the firme ground of the mord of God who hath promised in thy meaknes to perfect his strength, and not to suffer thee to be tempted above that thou artable to beare. And Christ will shortly turne all they temporall paines to his eternall inyes.

Lastly, as for the terrible effelts which follow after death, they belong not vnto thee being a Member of Christ, for Christ by his death hath taken away the sting of death to Timor mortis ipsamorte peior.

2 Cor. 21.

1 Cor.10.

the

Rom. 8.1.

Ioh 5.024.

is no condemnation to them that are in Christ lefus. And Christ hath protested, that be that beleeueth in kim, hath enerlasting life, and shall not come into condemnation, but hath paffed from death unto life. Hereupon the holy Spirit from Heaven faith. Bleffed are the dead that die in the Lord: and that from thenceforth they rest from their labours and their works do follow them. In respect therefore of the 1 Cor. 15. faithfull, death is [wallowed up in victory, and his sting which is fin, and the punishment thereof, is taken away by Christ. Hence Death is called, in respect of our bodies, a fleepe, and rest: in respect of our soules, a going to our beamenly Father; a departing in peace; aremouing from this body to go to the Lord; a dissolution of soule and body to be with Christ. What shall I say? Precious in the fight of the Lord

15

Efay 26. Apoc.14. 1 Ich.4 1. απολυσις EV ELPHYM. Luke 3. 2 Cor. 5. Phil.z. αναλυσις Mors porta gloria, Gre ianua vita. Bernard.

1 Thef. 4

re

st

g n-

e

is the death of his Saints. These paines are but thy throwes and tranell to bring foorth eternall life. And who would not passe through Hell, to goe to Paradife? Much more through death? There is nothing after death, that thou needelt feare: not thy finnes, because Christ hath payed thy ransome; not the Indge, for hee is thy louing Brother; not the Grave, for it is the Lords bed; not Hell, for thy Redeemer keepes the keyes:not the Dinell, for Gods boly Angels pitch their tents about thee. and will not leave thee till they bring thee to Heauen, Thou wast neuer nearer Eternall life; glorifie therfore Christ by a bleffed death. Say cheare. fully, Come Lord lesus, for thy feruant commeth vntothee: I am willing, Lord, helpe my weakeneffe.

Senen

Seuen fanctified thoughts, and mournefull fighes of a ficke man ready to die.

Now for as much as God of his infinite mercy doth fo temper our paine and fickeneffe, that wee are not alwayes oppressed with extremity: but gives vs in the middeft of our extremities some respite, to ease and refresh our selues; thou must have an especiall care (confidering how short a time thou hast, either for euer to lofe or to obtaine Heauen)to make vie of enery breathing time, which God doth affoord thee; and during that little time of ease to gather strength against the fits of greater auguish. Therfore in these times of relaxation and ease, vie some of these short thoughts and fighes.

The

### The first Thought.

CEcing euery man enters into Ithis life in teares, paffeth it in [weat, and ends it in forrow; ah what is there in it that a man should defire to live any longer init! Oh what a folly is it, that when the Mariner roweth with all his force to ariue at the wished port; and that the traneller neuer resteth til he coms to his iournies end, we feare to defcry our Port; and therefore would put back our Bark, to be longer toffed in this continuall tepest! we weep to see our iournies end, and therfore defire our iourney to be lengthened, that we may be more tired with a foule and combersome way.

The spiritual Sigh thereupon.

OLORD, this life is but a trouble fome Pilgrimage:

Gen.47.9.

1 Reg.19.

few in dayes, but full in euills; and I am weary of it, by reason of my sinnes: Let me therefore (O Lord) intreat thy Maicsty in this my bed of sicknesse, as Elias did under the Iuniper tree in his affliction: It is now enough, O Lord, that I have lived so long in this vale of miserie: take my soule into thy mercifull hands, for I am no better then my Fathers.

# The second Thought.

Rő. 7. 24

lam 4.1. Gal, 5. 17.

Hinke with what a body of finne thou art loden, what great civill warres are contained in a little World; the flesh fighting against the Spirit, passion against reason: Earth against Heauen: and the world within thee, banding it selfe for the World without thee; and that but one onely meane remaines to end this conflict, Death; which (in Gods appointed time

n

e

15

of

t

B

1-

11

e

ıt

S

d

IC.

our Lord lefus Christ. Kk 2 The Pfal. 145.

## The third Thought.

Hinke how it behooves thee to be affured, that thy soule is Christs: for death hath taken sufficient gages to affure himselfe of thy body, in that all thy Senses begin alread dy to die, fane onely the fense of paines but fith the beginning of thy being began with paine, maruell the lefte if the end conclude with dolours. But if those temporall dolours (which only afflict thy body) be fo painfull: O Lord, who can endure the deuouring fire? Who can abide the enerlasting burning?

Ifa.33. 14.

The spiritual Sigh upon the third Thought.

O Lord Iesus Christ, the Sonne of the living God, who art the onely Physician that canst ease my body from paine

paine; and restore my Soule to life eternal; put thy Passion, Crosse, and Death, betwixt my Soule and thy Indgements, and let the merits of thy Obedience stand betwixt thy Fathers Instice and my disobedience, and from these bodily paines receive my soule into thine everlasting peace: for Icry vnto thee with Stephen, Lord Iesus receive my spirit.

0

3

A& 7. 59.

# The fourth Thought.

Hinke that the worst that death can doe, is but to send thy soule sooner then thy slesh would bee willing, to Christ and his beauenly joyes. Remember, that that worst; is thy best hope. The worst therefore of death, is rather a helpe then a harme.

v double (K kg) of the Th

The spirituall Sigh upon the fourth Thought.

Caulour of all them that put their trust in thee: forsake not him that in miserie syeth vnto thy Grace for succourand mercy; O sound that sweet voice in the eares of my Soule, which thou spakest vnto the penitent thiefe on the Crosse This day shalt then be mith mee in Paradise. For, I, O Lord, doe ( with the Apostle) from my Soule speake vnto thee, I desire to be dissolved, and to bee with Christ.

Luke 23.

The fife Thought.

Thinke (if thou fearest to die) That in Mount Sion there is no death: for he that belieueth in Christ Ball neuer die. And if thou darest to live with-

Ifa.25.7,8

Ioh.11.25.

without doubt the life eternall (whereunto this life is a pafage) surpasseth all. There doe all the faithfull departed (having ended their miseries) live with Christin ioyes: and thither shall all the godly which survive, be gathered out of their troubles, to enioy with him eternal rest.

The spirituall Sigh upon the fift Thought.

Lord thou seest the malice of Sathan, who (not
contenting himselfe, like a roaring lion, all the daies & nights
of our life, to seeke our destruction) shewes himselfe most
busses, when thy Children are
meakest and nearest to their end.
O Lord reprone bim, & preserve
my soule. He seeks to terrifie
me with death, which my sinnes
have deserved, but let thy holy
Spirit comfort my soule with
the assurance of eternal Life,

Kk 4 which

1 Pet.5.8.

which thy Bloud hath purchas fed. Affwage my paine, increase my patience, (and if it be thy bleffed will, end my troubles: for my foule beseecheth thee with old bleffed Simeon, Lord now let me thy servant depart in peace, according to thy Word.

Luk. 22,5

## The fixt Thought.

Hinke with thy felfe, what a bleffing God hath bestowed vpon thee, above many millions of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God fallely: Thou haft lived in a true Christian Church, and hast grace to die in the true Christian Faith, and to be buried in the Sepulcher of Gods Sernants; who all waite for the hope of Israel, the raising of their bodies in the Luk.14.14 Refurrection of the Iuft.

Act.26.6,

The

#### The spirituall Sigh upon the fixt Thought.

LORD lefus Christ mbo art the Resurrection and the life, in whom who sever beleeneth, Shall line though bee mere dead, I beleeve, that whofocuer lineth, and believeth in thee shall never die: I know than I shall rife again in the Resurres Elion of the last day: for I am sure I ob 1925 that thou my Redeemer linest: And though that after my death mormes destroy this body, yet & Shall fee thee my Lord, and my God in this flesh, Grant therfore O Christ, for thy bitter death & Passion fake, that at that day I may be one of them to whom thou wilt pronounce that ioyfull sentence; Come ye bleffed of my Father, inherit the kingdome prepared for you before the foundation of the world.

Kk 5 The

Ioh. 1 1.25 26.

Verfe 24

The sewenth Thought.

Gal. 3.13. Lam.1.12

Hinke with thy felfe how Christ endured for thee a enried death, and the wrath of God, which was due vnto thy finnes, and what terrible paine and cruel torments the Apostles. and Marters have voluntarily suffered for the defence of Christs Faith, when they might haue lined by dissembling or denying him: how much more willing shouldest thou bee to depart in the Faith of Christ, having leffe paines to torment thee; and more meanes to comfort thee?

The spirituall Sigh vpon the sementh Thought.

O Lord, my finnes have deferued the paines of Hell, and eternall death: much more these fatherly corrections, wherwith with thou does afflict mee:
But, O biessed Lambe of God,
which takest away the sinnes of
the world, have mercy upon me,
and wash away all my filiby sins,
with thy most precious bloud:
and receive my soule into thy
heavenly Kingdome; for into thy
hands, O Father, I commend,
my Spirit, and thou hast redee
med mee, O Lord, thou God of
truth.

Ioh.1. 29.

Apo.5.1.

Luk. 2 .4

The sicke person ought now to send for some godly and religious Pastor.

N any wife remember (if a conveniently it may bee) to fend for some godly and religious Paster, not onely to pray for thee at thy death (for God in such a case hath promised to heare the Prayers of the righteous a Prophet, and b Elders of the Church) but also vpon thy

Pfal, 31.5. a Ge 20.7 Ier. 18.20. and 3.1. Eze. 4.14. 1 Sam 9.

7,8 21.

b lam,5.

confef- 14,15, 16.

756	The Practice of Piety.
• Mar. 1.4.	tance, to absolue thee of thy sinnes. For, as Christ hath gi- uen him a Calling, to baptize
Aû.19 4.	thee unto repentance for the re- mission of thy sinnes; to hath hee likewise given him a calling, &
d I Cor.5.	d pomer, and cauthority, (vpon repentance) to absolue thee from thy sinnes. I will give thee the
10.1. f Mat. 16. 19.	Keyes of the Kingdome of Hea- uen: and what secuer thou shalt binde vpon earth, shall be bound
Mat. 12.	in Heanen; and what soeuer thou shalt loose on earth, shal be loosed in Heauen. And againe, Verily I say unto you, what seeuer yee
Mai. 15.	binde on earth, shall be bound in Heaven, and what soever ye loose in earth, shalbe loosed in beaven.
loh.20.21	And againe, Receive ye the holy Ghost, who soever sins ye remit, they are remitted unto them; and
e 11.	whosoener sinnes ye retaine, they are retained. This Doctrine was as ancient in the Church of
Iob 33, 13.	God, as Iob, for Elihu tels him, That,

That when GOD strikes a man with malady on his bed, so that his soule draweth neer the grane & his life to the buriers: if there be any me fenger with him, or an Interpreter, one of a thousand, to declare unto man his Righteouf. nelle, then will be have mercy vpon him, &c. And answerable hereunto (faith Saint Iames) If the sicke have committed sinnes, (vpon his repentance, and the praiers of the Elders) they shall be forgiven him: the fe have power to shut Heauen, and to deliuer (the scandalous impenitent finners ) to Sathan; For, the weapons of their warfare are not car. nall, but mighty, through God, to cast down, &c. and to have vengeance in readine Se against all disobedience. They have the Key of looking, therefore the power of absoluing.

The Bishops and Pastors of the Church, doe not forgiue sinne by any absolute power Iam 5.17.

Apo. 11.6
1 Cor. 5.5
1 Cor. 10.
2,&cc.
Mark. 16.
Ministri
peccate remittut, non
autiguose
sed opparinos.
1 Cor. 5.4
2 Cor 4.1

Ad.13.38

Tothis end faith Baßl in Afcet.c.13 Christus om nibus Pa-Acribus & Doctoribus. isty mapégeregeorar. equalem tribuit potestatem, cuius signii est quod omnes ex aquo ligant & folumni . ut Petrus, Papifis dare not deny this. Quilibetsa cerdss(qua tum eft ex virtute. clausum) babet pete-Ratem indifferenter in omnes. In Supple. ment. Th 4.6.

of their owne ( for fo onely Christ their Master forgiueth. finnes but ministerially, as the Servants of Christ, and Stewards, to whose fidelity the Lord and Master hath committed his Keyes: and that is when they doe declare and pronounce either publikely, or prinately, by theword of God, what bindeth what loofeth, and the mercies of God to penitent finners; or his Indoement to impenitent and oblinase persons; and so doe apply the general promises or threatnings to the penstent or impenitent. For Christ from Heauen doth by them ( as by his Ministers on earth) declare whom he remitteth and bindeth, and to whom hee will open the Gates of Heaven, and against whom he will shut them. And therefore it is not faid: whose sinnes ye signific to be remitted, but whose sinnes ye remit. They then doe remit sinne, because Christ

Christ by their ministery remitteth sinnes, as Christ by his Difciples loofed Lazarms, Ioh. 11. 44. And as no Water could wash away Naamans Leprofie, but the Water of Jordan. (though other Rivers were as cleare, because the promise was annexed voto the water of Iordan, and not of other Rivers) So, though another man may pronounce the fame words, yet haue they not the fame efficacy and power to worke on the Conscience, as when they are pronounced from the mouth of Christs Ministers, because that the \* promise is annexed to the Word of God in their mouthes: for them bath he b chofen; eseparated, and d fet as part for this work, and to them he hath committed the Ministery and word of reconciliation; by their holy Ecalling, and 8 ordination they have received the bholy Ghoft, and the ministerial

Iohn 10.

\* Iohn 20.

23.

b Act. I.24

\*Act 12.2

d Rom. 1.1

c 2 Cor. 5.

18,19.

f Act. I3.2

1 Cor. I.

Heb 5.4.

B Tit. 1.5.

b Iohn 20.

22,23.

Act. I3.24

power

power of binding and loofing. They are fent foorth of the holy. Ghost, for this worke whereunto he hath called them.

And Christ giues his Minifters power to forgive finnes to the penitent, in the same \* words that hee teacheth vs in the Lords Prajer, to defire God to forgiue vs our finnes; to affure all penitent finners, that God by his Ministers absolution, doth fully, through the merits of Christs bloud, forgiue them all their finnes. So that what Christ decreeth in Heauen, In foro Indicijahe fame he declareth on earth by his reconciling Ministers, in foropænitentia: fo that as God hath reconciled the world to himfelf by Iefus Christ: sobath he faith the Apostle) given unto us the Ministery of reconciliation.

He that fent them to baptize, faying, Go and teach all nations, baptizing them, &c. fent them

\*c Tivas
a opretas
a unaptias
Ioh. 20.31
Kajuois
Kajuois
Kajuoptias
a unaptias
huartas

Luk. 11.4.

2 Cor. 5.

to

j-

23

e

n

d

0

t

also to remit sinnes, saying, As my Father sent me, fo send I you: who soener sinnes ye remit, they are remitted unto them, &c. As therefore none can baptize, (though he vie the fame mater, and words) but onely the lawful Minister which Christ hath called and authorised to this dinine and ministeriall function; fo though others may comfort with good words; yet none can absolue from sinne, but onely those, to whom Christ hath committed the holy Ministery and word of reconciliation: and of their absolution Christ speaketh, hethatheareth you, heareth me. In a doubtful title thou wilt ask the counsell of thy skilfull Lawyer, in perill of sicknes, thon wilt know the aduice of thy learned Physitian, & is there no danger in dread of damnation, for a sinner to be his own Indge?

Indicious Caluin teacheth this point of Doctrine most plainely

Ioh.20.

2 Cor. 2.

Heb.5.4.

1 Cor. 3. 18,19.

Luk 10.

Lib. 4. Inst cap. 4. sect.

plainely: Etsi omnes mutuo nos debeamus consolari, coc. Although ( faith he ) wee ought to comfort & confirme one another in the confidence of Gods mercy, yet wee see that the Ministers are appointed as witnesses and sureties to ascertaine our Consciences of the remission of Sins: Insomuch as they are said to remit sinnes, and to loose soules. Let every faithfull mantherfore remember, that it is his duty (if inwardly he be vexed and affli-Eled with the sense of his sinnes) not to neglett that remedy which is offered wate him by the Lord, to wit, that (for the easing of bis Conscience ) hee make prinate confession of his sinnes, unto his Pastor; and that he desire his prinate endeauour for the application of some comfort vato his Soule, whose office it is (both publikely and privately) to administer Enangelicall Consolution to Gods people. Beza

20

1-

to

er

7,

rs

d

3-

**s**:

¢

Bezahighly \*commendeth this practife, and Luther faith, That he had rather lofe a thousand worlds, then suffer prinate confession to be thrust out of the Church.Our Church hath euer most a foundly maintained the truth of this doctrine; but most infly abolished the tyrannous and Antichristian abuse of Popift Auricular confession which they thrust vpon the soules of Christians, as an Expiatory facrifice, and a meritorious fatiffaction for finne; racking their Consciences to confesse, when they feele no diffresse, and to enumerate all their sinnes, which is impossible: that by this meanes they might dive into the fecrets of all men, which oft-times hath proued pernitious, not only to prinate persons, but to publike States. But the truth of Gods Word is, that no person, having received Orders in the Church of Rome

\* In Arith. Papains & Christianif. 20.1. fol. 66 Lutherto 6. fal 109. & Jeg. a Witnes ourLiturgy. D Hol. absolued D.Raineld. who not beingable to fpeake, kiffed the hand wherwith he was

absolued.

(Apo 3.9. Mar, 2.7. Luk.5.21. Mat. 16. IO. "I Co.4.1. 1 2 Cor.5. Ministery clauis duplex eft, una scientie dis cernendi. i Cor.12. 1 Joh. 4.1 Icr. 25. 15. Aliaeft poteftas ligadi & absoluendi. Iohn 28, Mat. 17.4.

Heb.7.24,

27,28.

Rome can truely absolue a finner: for the Keyes of Absoluti. on are two: the one is the Key of Authority and that onely Christ hath: the other is the Key of Ministery, and this he giues to his Ministers, who are therefore called, the Ministers of Christ: The " Stemards of Gods Mysteries: The \* Ambassadors of Reconciliation, Bishops, Pastors, Elders, &c. But Christ neuer ordained in the New Testament, any order of sacrificing Priests, neither is the name of isesue, which properly fignifieth Sacerdos, or facrificing Priest, giuen to any officer of Christ, in all the New Testament: Neither do we read in all the New Testament, of any, who confessed himselfe to a Priest, but Iudas. Neither is there any reall Priest in the New Testament, but onely Christ. Neither is there any part of his Priest. hood

bood, to be now accomplished on Earth, butthat which hee fulfilleth in Heauen, by making intercession for vs. Seeing therefore Christ neuer ordained any order of Sacrificing Priests; and that Popilo Priests scorne the name of Ministers of the Gospell, to whomonely Christ committed his Keyes: It necessarily followeth, that no Popish Priest, can truly either excommunicate or absolue any finner, or haue any lawfull right to meddle with Christs Keyes. But the Antichristian abuse of this Divine Ordinance, should not abolish the lawfull ofe thereof betwixt Christians and their Pastours in cases of distresse of conscience, for which it was chiefly ordsined.

And verily, there is not any meanes more excellent to ham. ble a proud heart; nor to raise vp an humble spirit; then this spirituall

Heb. 8.4. Heb. 7. 15 Pastour and the people committed to their charge. If any sinne therefore troubleth thy

conscience, confesse it to Gods Minister, aske his Counsell, and if thou doest truly repent, receive this Absolution: And then doubt not in fore Confci. entia but thy finnes be as verily forgiuen on earth, as if thou didft heare Christ himselfe in foro indicij, pronouncing them to be forgiuen in Heauen. Qui vos andit, me audit; Hee that beareth you heareth mee. Trie this, and tell me whether thou shalt not finde more ease in thy conscience, then can be expressed in words. Did prophane men consider the Dig-

The ficke man (hauing thus eafed his confcience, and recei-

Persons.

nity of this Divine Calling, they would the more honour the Calling, and reverence the

ned

Luke 10.

ne

1-

19

is

bi

Id

į.

y

u

n

C

ued his Absolution) many doe well ( hauing a convenient number of faithfull Christians ioyned with him ) to receive the holy Sacrament of the Lords Supper, to encourage him in his Faith; to discourage the Deuitl in his affaults. In this respect the Councell of Nice termeth this Sacrament, Viati. cum the foules provision for her iourney. And albeit the Lords Supper bee an Ecclesiasticall action, yet for as much as our Lord at the first institution)celebrated it in a d private house, and that e S. Paul termeth the bouses of Christians the Churches of Christ, and that f Christ himselse hath promised to bee in the middest of the faithfull, where but two or three are gathered together in his Name: I see no reason, but if Christians defire it ( when they are not, through ficknesse, able to

come to the Church ) but that

e Concil. Nic Can.

12.

d Mat. 26.

18. Luk 22.12

Rom 6.5

Phil.v.a.

20.

they

a lewell againft Harding, Art. 1. of prinate Maffe. Fol. 4. b In miffis prinatis Sufficet fe vnus fit prefens, cilice! Minifter, qui populi totius per (onam gerit. Aqu. par.3. quæft.38. Art 3.

they should receive, and Paftors ought to administer vnto them the Sacraments at home. He sheweth more sim. plicity then knowledge, who thinkes that this fauours of a prinate Masse: for a Masse is called prinate, not because it is faid in a private house, but because ( as Bishop a lewell teacheth out of b. Aquinas) the Priest receiveth the Sacrament himselse alone without distribution made vnto others, and then it is private, although the whole Parish be present and looke vpon him. There is as much difference betweene fuch a Communion, and the Antichristian idoll of a private Mase, as there is betwixt Heauen and hell. For at a Communion in a prinate Family vpon fuch an extraordinary occasion, Christ his institua tion is observed; Many faithfull Brethren meet together, and

and tarry one for another, Christ his death is remembred and shewed, and the Minister, together with the faithfull, and the ficke party doe communicate. M. Calnin faith, That hee doth very willingly admit Adminifiring of the communion to them that are sicke, when the case and opportunity sorequireth. And in a another place he faith, That he bath many weighty reasons to compelhine not to deny the Lords Supper unto the licke. would wish all Christians to vse to receive often (in their health) especially once every Moneth with the whole Church; for then they shall not need fo much to affemble their friends vpon such an occafron, nor fo much to bee tronbled themselves for want of the Sacrament. For as Maller Perkins faith very well, The finit and efficacy of the Sacra. ment is not to bee restrained to LI the

t

d

3

e

e

e

Đ,

2

la

,

De cona administratrone ita Sentie, libeter admittedum effe bune more ve apud egrotos celebretur communio . cum res ita O opportu. nitas feret. Epift.51. 2 Cur cana agrotis ne. gandam effe non arbitror, mul. lacroranes caufa me impellunt. Epift. 93.1 Perkins his right way to dying well

the time of receiving, but it extends it felf to the whole time of mans life afterwards: the efficacy whereof, did men throughly vnderstand, they should not need to bee often exhorted to receiue it.

Admonitio ad Pastores.

Pastores omnes hic exoratos vellem, vi in buius controuersia flatum penitus introfpiciens: nec fideles ex hac vita migrantes, & panem vite petentes, viatico (uo frandari sinant, ne lugubrisista in ijs adimpleatur lamentatio: Paruuli panem petunt, & non fit qui frangat eis.

Lam. 4.4.

2 Kings 22,20,

As therefore when a wicked Liver dyeth, he may fay to Death, as Abab faid to Elian, Hast thou found me. O mine enemie? So on the other fide. when it is told a penitent finner, that death knockes at the doore, and beginnes to looke him in the face; hee may fay of death, as Danid faid of Ahimaaz, Let him come and wel-

come

2 6am,18 Ve moriare piuszvivere disce pie:

come: for he is a good man, and commeth with good tidings: he is the meffenger of Christ, and bringeth vnto mee the joyfull newes of eternall Life. And as the Red Sea was a gulph to drowne the Egyptians to defruction; but a paffage to the Israelites to conveigh them to Canaans possession : so death to the wicked, is a finke to hell and condemnation; but to the godly, the Gate to everlasting life and faluation. And one day of a \*bleffed death, will make an amends for all the forrowes of a bitter life.

O

15

4

e C

j.

10

24

1.0

a

d

to

10

ne

e.

n-

he

ke

ay

elne When therefore thou perceiuest thy Soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy soule vpon lesus Christ thy Saujour, \*Summum hominis bonum bonus ex hac vita exitus A Prayer at the yeelding up of the Ghoft.

Ioh. 1. 29

Lambe of God, which by thy Bloud hast taken away the sinnes of the World: haue mercy vpon mee a finner, Lard lesus receive my Spirit, Amen.

When the fick party is departing let the faithfull that are pre-Cent, kneele downe and commend his foule to God in thefe or the like words.

Gracious GOD, and mercifull Father, who Pfal.3, 16. art our resuge and strength, and avery present helpe in trouble; lift vp the light of thy fanonrable countenance at this inflant vpon thy Seruant, that now commeth to appeare in thy presence: wash away, good Lord, all his fins, by the merits of

Pfal, 4.6,

of Christ lesus blond, that they may neuer bee laid to his charge. Increase his Faith; preserve and keepe safe his Soule from the danger of the Denill, and his wicked Angels, Comfort him with thy holy Spirit, cause him now to seele that thou art his toning Father, and that hee is thy Childe by Adoption and Grace. Saue, O Christ the price of thine owne bloud, and suffer him not to be loft, whom thou haft bought fo dearely. Receive his foule, as thou didit the penitent Theefe into thy heavenly Paradife. Let thy bleffed Angels conduct him thither, as they carried the foule of Lazarus; and grant vnto him a joyfull resurrection at the last day. O Father, heare vs for him, and heare thine owne Sonne, our onely Mediator, that fits at thy right hand for him and vs all: euen for the merits of that bitter L1 3 death

1 loh.1.7.

death and passion which hee hath suffered for vs. In considence whereof, we now recommend his foule into thy fatherly hands:in that blessed Prayer, which our Sauiour hath taught vs in all times of our troubles to say vnto thee.

Our Father, &c.

Thus farre of the Practise of Pietie in dying in the Lord.

Now followeth the Practife of Piety in dying for the Lord.

THe Practife of Piets in dying for the Lord, is termed Martyrdome.

Martyrdome is the testimony which a Christian beareth to the Dostrine of the Gospell, by enduring any kinde of death to inuite many, and to confirme all,

1 Cor. 12. 13. Sanguis Martyrum Semen Ec-

clefic.

toembrace the truth thereof. To this kind of death, Christ hath promised a Crowne: Be thou saithfull unto the death, and I will give thee the crowne of life. Which promise the Church so simply believeth, that they termed Martyrdome it selse a Crowne: And God, to animate Christians to this excellent prize, would, by a prediction that Stehen, the first Christian Martyr, should have his name of a Crowne.

Of Martyrdome there are

ly: Sola voluntate, in will only: las lobathe Evangelist, who (being boiled in a Cauldron of Oyle) came out rather anointed then sod, and died of old age at Epbelm.

2. Solo opere; in deed onely: as the Innocents of Bethlehem.

3. Voluntate & opere, both in will and deed : as in the Primitiue Church, Stephen,

L14 Poly-

Martyres acceperunt nos dederus coronas. Leo Mar tyrio coro . natus, Full vfually. Saga sai 701 550ayor The Cuns. Apo 2.10 Ber. Ser in fest Innoc Erid Nauf in vit. lo han Fla res Hift: ad Anaso

Matiz.

. 0.216,6 4

Acts 7.

Acts and Monuments, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our dayes, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, and others innumerable, whose fiery zeale to GODS truth, brought them to the flames of Martyrdome, to seale Christs Faith. It is not the cruelty of the death, but the innecencie and holinesse of the cause, that maketh a Martyr.

1 Pe 2.19.
Caula non
passio, facit
Martyrem.

Aug.Ep.

Non mortessfed mo res.

D. Boys. Tho.Aqu. 1.2.quæft. 19.art.6.

Ich. 16.2, Acts 9.1.

Phil. 3 6.

flames of Martyrdome, to feale Christs Faith. It is not the cruelty of the death, but the innecencie and helinesse of the
cause, that maketh a Martyr.
Neither is an erreneous conscience a sufficient warrant to
suffer Martyrdome, because
Science in Gods Word must direct Conscience in mans heart,
For they who killed the Apostiles, in their erroneous con-

sciences, thought they did God good service: and Paul of zeale

breathed out flaughters against

the Lords Saints. Now whether the cause of our Seminarie Priests and lesuites be so holy,

true .

true and innocent, as that it may. warrant their Consciences to suffer death, and to hazard their eternal saluation theron, let Pauls Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) bee judge: And it will plainely appeare, that the Doctrine which S. Paul taught to the ancient Church of Rome, is ex diametro, opposite in 26. fundamentall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitive Church of Rome,

Epistola ad Romanes, is now, Epistola in Romanos.

Gods free grace, and not ex operibus pranifis, Rom. 9. 12. Rom. 11. 7.6.

2. That wee are instified before God by faith onely, without good works, Rom. 3. 20.28. Rom. 4.2. &c. Rom. 1.17.

3. That the good workes of

the regenerate, are not of their own condignity meritorious, nor fuch as can deserue Heauen, Rom. 8. 18. Rom. 11.5. Rom. 6.

4. That those Bookes onely are Gods Oracles and Canonical Scripture, which were committed to the custody and credit of the lemes, Rom. 3.2. Rom. 1.2. Rom. 16.16. Such were neuer the Apocripha.

5. That the Holy Seriptures have Gods authority d Rom. 9. 17. Rom. 3.4. Rom. 11.32. conferred with Gal. 3. 21. Therefore about the authority of the Church.

6. That all, as well Laity as Clergy, that will be faued, must familiarly reade or know the holy Scriptures, Rom. 15.4. Rom. 10.1.2. Rom. 16.26.

7. That all Images made of the true God, are very Idols, Rom. 1.23. and Rom. 2.22. conferred.

8. That

d Note that the Scripture faith, and God faith the Scrip. ture concludeth, is all one with Paul TE SIGIONA Hauing reference to what he spake before, Rom. 1. 22 of Images

8. That to bow the knee religiously to an Image, or to worthip any creature, is meete Ido. larry, Rom. 11:4. and a lying fernice, Rom. 1.25.

9. That wee must not pray vnto any, but to God onely, in whom we believe, Rom. ro. 13 14.Rom. 8. 15:27. therfore not to Saints and Annels.

e

10. That Christ is our onely Interceffour in headen, Rom, 8. 34.Rom. 5.2.Rom. 16.27.

11. That the onely Sacrifice of Christians, is nothing but the pirituall facrificing of their Soules and bodies to serue God in Holineffe and Righteoufneffe, Rom. 12.1. Rom. 15. 16. therefore no real facrificing of Child in the Maffe. O od 12. That the religious work Thip, called dulia, as well as latria, belongeth to God alone, Rom.1.9. Rom. 12.11. Rom.6.

13. That all Christians are

18.conferred.

to pray vnto God in their owne natine language, Rom. 14.11.

14. That wee have not of our felues, in the state of corruption free will unto good, Rom. 7.18.886.Rom. 9.16.

15. That Concupiscence in the Regenerate, is sinne, Rom. 7.

7,8,10

16. That the Sacraments do not conferre grace ex opere operato, but figure and scale that it is conferred already unto vs, Rom. 4-11-12, Rom. 2.28.29.

17. That every true beleening Christian may in this life be offered of his faluation, Rom.

8.9.16.35,&c.

18. That no man in this life fince Adams fall, can perfectly fulfill the Commandements of God, Rom 7. 10.8cc. Rom 3. 19.8cc. Rom 11.32.

in the difference of Meates and Dayes, is superstition, Rom. 14.

20. That

teen/nesse of Christ, is that only that makes vs inft before God, Rom. 4.9.17.23.

f

nade of the Seed of Danid, by Incarnation: not of a Wafer Cake, by Transubstantiation, Rom. 1.3.

22. That all true Christians are Saints, and not those whom the Pope onely doth canonize, Rom. 17. Rom. 8.27. Rom. 2.15 31. Rom. 16.2. and 15. Rom. 15

God of peace, and not Ipfa, the Woman, should bruile the Serpents head, Rom. 16: 20.

of consoience be subject, and pay with the to the Higher Powers, that is, the Magistrates which beare the sword, Rom. 12.1.2. &c. and therefore the Popeand all Prelates must bee subject to their Emperours; Kings, and Magist

by Rom. 15.19.20. and the whole fast Chapter, that the Christians who were in Rome before Paul came thither. were converted by those prea chers who he had fer thitherbe fore him: for he cals them his belpers, v. 3 9. Kinfmen v.7.13.fel low prilaners, v.7.the firft Fuits of Acbaia,

Magistrates, volesse they will bring Damnation vpon their Soules, as Traitors, that resst God and his Ordinance. Rom. 13.2.

was ordained by the grace of God, to be the chiefe Apostle of the Gentiles, and consequently of Rome, the chiefe Citie of the Gentiles, Rom. 15.15.16.19.20 &c.Rom. 11.14.Rom. 16.4.

26. That the Church of Rome may erre, and fall away from the true Faith, as well as the Church of Ierusalem, or any other particular Church, Rom. 11 20, 21, 22.

And seeing the new upstare Church of Rome teacheth in all these, and in innumerable other points cleane contrary to that which the Aposses

where he | had preached, v. 7, all familiar to him and to Tertius, who wrote the Epi.v. 22. And therfore they came fo ioyfully to meet Paulat Appy forum, hearing that he was coming towards Rome, Act. 28.15.

taught

vill

eir in

m.

taught the Primitive Romans, let God and this Epistle judge betwixt them and ys; whether of vs both flands in the true ancient Catholike faith, which the Apostle taught the old Romans? And whether wee haue not done well to depart from them, so farre as they have departed from the Apostles Do-Strine? And whether it be not better to returne to Saint Pauls truth, then flill to continue in Romes error? And if this bee true ; then let leswites and Seminarie Priefs take heede and feare, least it bee not faith, but faction, not truth, but treason, not religio but rebellion, beginning at Tyber, and ending at Tyburne; which is the cause of their deaths: And being fent from a troublesome Apostaticall Sea, rather then from a peaceable Apostolicalt State, because they cannot bee suffered to perswade Subjects to breake

Af 149.9. VI Alexã dri caufa ys qui illam feire cupins patefia: indicatus eft Ephelios Æmelio. Frontino Precanfule non propter professionis nomen fed propler perpetrata latrocinia: cumiam effet preuaricator (6 proditor) Eusch bift Ecclef.lib. 5 cap. 1.8.

breake their Oathes, and to withdraw their Allegiance from their Soueraigne, to raife rebellion, to moue inuafion. to flabbe and poyfon Queenes, tokill and murther Kings, to blow vp whole States with Gun-powder; they desperately cast away their owne bodies to bee hanged and quartered: and (then foules faued, if they belong to God) I wish fuch honour to all bis Saints that fends them. And I have inft cause to feare, that the miracles of Liphus two Ladies, Blunt Stones Boy, Garnets Straw, and the Muides fiery Apron, will not fuffice to cleare, that these men are not Murtherers of them. selues, rather then Martyrs of Christ.

And with what conscience can any Papist count Garnet a Martyr, when his owne Conscience forced him to confesse that it was for Treason, and

not

to

le

1,

5,

h

not for Religion that he dyed?
But if the Priests of such a
Gunpowder Gospell be Martyrs, I maruel who are Murderers? If they be Saints, who are
Scythians? And who are Canibals, if they be Catholiques?

But leaving these, if they will be filthy, to their filthines fill: let vs ( to whose fidelity the Lord hath committed his true Faith, as a precious depositum) pray vnto God that wee may leade a holy life, answerable to our holy Faith, in Piety to Christ, and obedience to our King: that if our Saujour shall ever count us worthy that honour to Suffer Martyrdome for his Gospells fake: bee it by open burning at the Stake, as in 2. Maries dayes: or by fecret murdering, as in the Inquistion house; or by outragious massacring, as in the Parisian Mattens, in being blowne up with Gun-powder, as was intended

2 Tim. 6. 20. Pro.24.21. 1 Pet.2.17

Acts 5.41.

intended in the Parliament-House: wee may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailtie, and to defend his cause, as that we may seale with our deaths the Enangelical truth which we have professed in our lines: That in the dayes of our lines we may be blessed by his Word; in the day of death be blessed in the Lord, and in the day of Indgement, be the blessed of his Father, Enense of grant Lord session.

Lu 11.28. Apoc. 14 13. Mat. 25.3. Apoc. 22.

20.

A divine Colloguy betweene the Soule and her Sautour, concerning the effectual merits of his dolorous Paffions.

Soule was war 1915

Ord, wherefore diddest show washing Disciples feet?

Christ. To teach theo how thou

The Practice of Piety.	785
thou shouldest prepare thy selfe to come to my Supper. S. Lord, why wouldest thou wastithem thy selfe?	Ioh,13.14
C. To teach thee humility, if thou wilt be my Disciple.  S, Lord, wherefore diddest thou before thy death institute thy last Supper?	Lu.12.19
C. That thou mightest the better remember my death: and bee assured that all the merits thereof are thine.  S. Lord, wherefore wouldest thou goe to such a place, where	1oh 18.2.
Ludas knew to finde thee?  C. That thou mightest know that I went as willingly to suffer for thy sinne, as ever thou wentest to any place to	
S. Lord, wherefore wouldest thou begin thy Passion in a Gar- den?	Ioh. 18.1
C. Because that in a Garden thy sinne tooke first beginning?  S. Lord.	Gen.3.3.

te ce is in is le

786	The Practice of Piety.
Mat. 26 40.	S. Lord, wherefore did thy three select Disciples fall so fast asteepe, when thou beganst to fall
Ifa.63.5.	into thy agony?  C. To shew that I alone wrought the worke of thy Re-
Mat. 26.4.	demption. S. Lord, why were there for many plots and snares laid for
	thee?  C. That I might make thee to escape all the snares of thy
Pfal, 92.3.	ghostly hunter. S. Lord, why wouldest then
Mat.26.	Inffer Iudas (betraying thee) to kisse thee?  C. That by enduring the
Gen.3.4.6	wards of dissembling Lips, I might there begin to explate in, where Sathan first brought
	it into the world.  S. Lord, why wouldest thou
Mat.27.3,	G. That I might free thee
39. Heb 5.7.	from perpetuall bondage.  S. Lord, why didst thou pray with such strong crying, and
	teares? C. That

The Practice of Piety.	787
C. That I might quench the	
fury of Gods Iustice, which was so fiercely kindled against	
thee. S. Lord, why wast thou so	Luk 23 44
affraid, and cast into such an A-	
C. That suffering the wrath due to thy sins, thou mightest	
bee more secure in thy death,	
and finde more comfort in thy crosses.	1
S.Lord, wherefore didst thou pray so oft, and so earnestly, that	Mat, 26.
the cup might paffe from thee?  C. That thou mightest per-	
ceiue the horrour of that curfe and wrath, which being due to	Gal 3.3.
thy finnes, I was then to drinke and endure for thee.	193
S. Lord, wherefore didst thou	
after thy wish, submit thy will to the will of thy Father?	
C. To teach thee what thou faouldest doe in all thy	
afflictions; and how, willingly thou shouldest yeeld to beare	
with	1

thy aft fall ne ce for ce in to ne in the interior ce in the interior

d

783	The Practice of Piety.
9 101	with patience that Crosse, which thou sees to come from the iust hand of thy heavenly Father.
Lu.22.44	S. Lord, wherefore diddest thou sweat such drops of mater and bloud?
	C. That I might cleanse thee from thy staines and bloudy spots.
Lu 22.54	S Lord, why wouldest thou be taken, when thou mightest have escaped thine enemies?
Mar 5 25. Mat 21.	C. That thy spiritual enemies should not take thee, and cast thee into the prison of w-
Mat 26.	ser darkenesse.  S. Lord wherefore wouldest thou be forsaken of all thy Disciples?
	C. That I might reconcile thee vnto God, of whom thou wast forsaken for thy sinnes.  S. Lord, wherefore wouldest thou stand to be apprehended alone?
	G. To shew thee, that my

The second second

.

The Practice of Piety.	789
love of thy Saluation was more then the love of all my Disci- ples.  S. Lord, wherefore was the	Marke 14.
yong man caught by the Souldiers, and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?	51,52.
C. To shew their outrage in apprehending me, and my pomer in preserving out of their outragious hands all my Disci.	
ples, who otherwise had beene worse handled by them, then was that young man. S. Lord, wherefore wouldest	Mat.27.2.
thou be bound?  C. That I might loose the cords of thine iniquities.	
S.Lord, why wast theu denied of Peter?  C. That I might confesse thee before my Father, and thou	Luk, 2, 57.
mightest learne, that there is no trust in man, and that sulvation proceeds of my meere mercy.  S.Lord,	

e, m

e de

e

finnes

The Practice of Piety.	791
fin and curfe of the world, and crowne thee with the crowne	2, Pet. 5. Apo. 2, 10
of life and glory.  S. Lord why was a Reed put into thine hand?	Ma.27.20
C. That it might appeare that I came not to breake the bruifed Reed.	Ma.13,20
S. Lord, wherefore wast thou mocked of the Iewes?  C. That thou mightest in-	Ma.27.3
fult ouer Deuils, who other- wife would have mocked thee, as the Philistims did Sam- son.	Iudg 16.
S. Lord, wherefore wouldest thou have thy bleffed face defi- led with spittle?	Ma.26.27
C. That I might cleanse thy sace from the shame of sinne. S. Wherefore, Lord, were thine eyes bood-winkt with a veile? C. That thy spiritual biindnesse beeing remooned, thou mightest behold the face of my	Ma. 14.6
Father in heaven. S. Lord, wherefore did they Mm buffet	Ma.27.20

2 - 1

792	The Practice of Piety.
Mat. 27.	buffet thee with fists, and beate thee with stanes?
	C. That thou mightest be freed from the stroaks and tea- rings of infernall fiends.
	S. Lord, wherefore wouldest thou be reniled?
Ma.27.39.	C. That God might speake peace vnto thee by his Word and Spirit.
	S. Lord, wherefore was thy face disfigured with blowes and
Ioh. 19.3. Ifa. 53.3.	C. That thy face might
Ma.13 43 Ma.22.30	Thine glorious, as the Angels in Heauen.
Ioh.19.1	S. Lord, wherefore wouldest thou be so cruelly scoarged? C. That thou mightest be
	freed from the sting of Conscience, and whips of euerlasting
Mar.14.	S. Lord, wherefore wouldest thou bee arraigned at Pilates
	Barre?  C. That thou mightest at the last day be acquitted before

all Principalities and powers.

S. Lord, why would st thou
suffer thy passion under Pontius
Place, being a Roman President

to Catar of Rome?

C. To shew that the Cafarian, and Pontifician policie of Rome, should chiefly per-

Mm 2 fecute

Luk 23 1. Ioh 19.1.

Note well Apo 11 8. Apo 17.5

6,.4.

794	The Practice of Piety.
Ioh.19,16	fecute my Church, and erucifie me in my members.
Lu,23 34.	S. But why Lord, wouldest then be condemned?  C.That the Law being con-
Rom, 8.3.	demned in mee, thou mightest not be condemned by it.
Ma.27.24 Ioh.19.6.	S. But why wast thou condem- ned, seeing nothing could be pro- ued against thee?
	C. That thou mightest know, that it was not for my fault but for thine, that I suffered.
Ma.27.34 Heb.13.13 Lu.23.25.	S. Lord, wherefore mast thou led to suffer out of the City? C. That I might bring thee
	to rest in the heavenly City. S. Eard, why did the sewes
	compete Simon of Cyrene, com- ming out of the field, to cary thy Crosse?
Mat.27.	C. To shew the weake nesse whereunto the burthen of thy
	finnes brought mee; and what must bee every Christians case, which goeth out of the field

The Practice of Piety.	725
of this world, toward the hea- uenly Ierusalem.	
S. Lord, why wast thou strip- ped of thy garments?	Io.19.23.
C. That thou mightest see how I forsooke all to redeeme thee.	
S. Lord, wherefore wouldest	
thoube lift up upon a Croffe?  G. That I might lift thee up	Luke 23.
with me to Heaven.	
S. Lord, wherefore didst thou bang upon a curied Tree?	Luke 23
C. That I might fatisfie for	33.
the finne committed in eating the forbidden fruit of a Tree.	Gen.2.17.
S. Lord, wherefore wouldest	!
chou hang betweene two theenes?	Luke 23
C.That thou my deare foule mighteft haue place in the	somb.
midft of heavenly Angels.	Pfa.22.16
S. Lord, wherefore were thy hands and feete nailed to the	10.29.25
Crosse? C. To inlarge thy hands	
to doe the workes of righte-	
ournesse: and to see thy feete  M m 3 at	

0.4

.

.

.

796	The Practice of Piety.
Mat.17.	at liberty, to walk in the mayes of peace.  S. Lord, wherefore did they erucifie thee in Golgotha, the place of dead mens scalls?  C. To assure thee, that my death is life ynto the dead.
[ <b>0]</b> .19.24	S. Lord; why did not the Souldiers divide thy seamelesse coat?  C. To show that my Church
Ma.27.34	is one without rent or scisme.  S. Lord, wherefore didst thou
Ioh.19.30 Ro.10.4. 2 Cor.3. 13. Ioh.19.34	the water of life.  S. Lord, why saidst thou vpon the Crosse, It is finished?  C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.  S. Lord, why didst thou cry out
	why hast show for saken me?  C. Lest thou being for saken of

The Practice of Piety.	797
of God, shouldest have beene	
driven to cry in the paines of	
Hell: woe, and alas, for euer-	
more.	
S. Lord, wherefore was there	Mat 27.
such a generall darkenesse when	45.
thou didft suffer and cryout on	
the Crosse?	
C. That thou mightest see	
an Image of those hellish pains	
which I suffered to deliuer thee	
from the endlesse pains of hell,	
and everlasting chains of dark-	2.Pet.2.4. Iude v.6.
neffe.	1446 7.0.
S. Lord, why wouldest thou	
have thine armes nailed abroad?	Ioh. 19.23
C. That I might imbrace	
thee more louingly, my fweet	
foule.	
S. Lord, how did the Theefe	Lu.23.43.
that never wrought good before,	24123173
obtaine Paradife upon so short	
repentance?	
C. That thou mayft see the	
power of my death, to forgiue	
them that repent, that no finner	
needs despaire.	
Mm 4 S. Lord	

7

y Te

k ck

n

5

nof

798	The Practice of Piety.
Luke 23.	S. Lord, why did not the other theefe which hanged as neere thee obtaine the like mercy?
Rom. 9.	C. Because I leaue whom !
18,22.	will, to harden themselves in
	their lewdnes to destruction;
	that all should feare, and none presume.
	S. Lord, wherefore didst then
Mat. 26.	cry with such a loud and frong
50.	voyce in yeelding up the abost?
	C. That it might appeare
Ioh.10,18	that no man tooke my life from
	me, but that I laid it downe of
	my felfe.
	S. Lord, wherefore didft thou
Luke 23.	commend thy soule into thy Fa- thers hands?
	C. To teach thee what thou
Ioh.13.1.	shouldest doe, being to depart
Mat. 17.	S. Lord, wherefore did the
51.	vaile of the Temple rend in
	twaine at thy death?
Eph.2.14.	C. To shew that the Leniti-
Heb. 10.	call Law should bee no lon-
19,20.	ger a partition wall betweene

There is about mas heart askin called Peri. cardium, cotaining water, which cooles & moystens the heart, left it fhould be feor hed with conrinuall motion. This skin once pier ced,man cannot liue. Columb. A

noton. hb 7 Horft de nat.human lib. 1 . cast.

87.5. \* 1.10 5.6 Mat 17.

52.

C. To affure thee that I was Saine indeed, feeing my heartblond gushed out, & the water which compassed my heart, flowed forth after it: which once filt, man inust needs die.

S. Lord, wherefore raune the bloud first by \* it selfe, and the maser afterwards by it felfe, out

of thy ble fed wound?

C. To affure thee of two things: 1. That by my bloudshedding, Inflification & Sans Enfication were effected to faue thee : 2. That my Spirit by the confcionable vie of the water in Baptisme, and bloud in the Eucharift, will effect io thee righteousnesse and holinesse, by which thou shalt glorific me.

S. Lord, wherefore did the

graves open at thy death?

C. To fignifie, that Death; by my death, had now received his Deaths wound, and was ouercome.

S. Lord.

O

t

C

d

0

.

e

6;

d

)-

d,

shouldest bee thus openly ar-

raigned

raigned, accused falfly, and vniustly condemned before Annas and Caiaphas, the lewish priests at the Iudgement-Seate of Pilate the Romane President? What was thine offence? or to whom didft thou euer wrong? that thou shouldest bee thus pitifully seaurged with whips, crowned with thornes, scoffed with floutes, reniled with words, buffered with fifts, and beaten with staues? O Lord, what diddeft thou deserve, to haue thy bleffed face fit vpon, and concred as it were with fname? to have thy garments parted, thy hands and feet nayled to the Crosse: to bee lifted vp vpon the surfed Tree, to bee crucified among Theeues, and made to taft gall and vineger? and in the deadly extremitie, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadft beene forfaken of Godthy Father? yea,

1

to have thy innecent heart pierced with a cruell speare, and thy precious bloud to be spite out before thy blessed Mothers eyes? Sweet Sauiour how much wast thou tormented to endure all this, seeing I am so much amazed but to thinke vponit! I enquire for thine offence, but I can finde none in thee; no, not so much as guile to have beene found in thy month. Thine enemies are challenged, and none of them dare rebake

thee of Sinne: Thine Accusers (that are suborned) agree not

1.Pc.3. 22

Ioh.1.46.

Mat.27.

in their witnesse; the Indge that condemnes thee, openly cleareth thine Innocency; his Wife sends him word, that she was warned in a dreame, that thou wast a just man; and therefore

iustice vnto thee: The Centurion that executes thee, confesfeth thee of a truth, to be both a

should take heed of doing in-

inst man, & the very Son of God.

The

The Theefe that hangeth with thee, justifieth thee; that thou hast done nothing amisse. What is the cause then, & Lord, of this thy eruell Ignominy, Passion, and Druth? I, O Lord, I am the cause of these thy for owes; my sinnes wrought thy shame, mine iniquities are the occasion of thy intaries. I have committed & fault & thouart plagued for the offence: I am quilty, and thou art arraigned; I co nmitted the fin, and thou sufferedst the death: I have done the crime and thou hangedst on the Crosse. Oh the deepenesse of Gods loue! On the wonderfull disposition of heavenly grace! Oh the vnmeasurable measure of divine mercy! The wicked transgreffeth, and the inft is pu. nished; the guilty is let escape, & the innocent is arraigned; the malefactor is acquitted, and the karmeleffe condemned : what the suill Man deserueth, the good

good man suffereth: the sernant doth the fault; the Master endures the stroaks. What shall I fay? Man finneth, and God dieth. O Sonne of God! who can sufficiently expresse thy lone? or commend thy pity? or extoll thy praise? I was proud, and thou art humbled : I was disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didft hang on the cursed tree: I played the Glutton, and thou diddeft fast: Euill concupiscence drew me to eate the pleasant Apple, and per\_ feet charity led thee to drinke of the bitter Cup: I affayed the sweetnesse of the fruit, and thou diddeft tafte the bitterneffe of the gall. Foolish Ene smiled, when I laughed : but bleffed Mary wept, when thy heart bled and died.O my God, here I fee thy goodne fe and my badneffe: thy Instice and my iniu-Stice: the impiety of my flesh, the

the piety of thy nature. And now, O bleffed Lord, that thou haft endured all this for my Take: What shall I render unto thee for all thy benefits bestowed vpon mee a finnefull foule? Indeed, Lord, I acknowledge, that I owe thee already for my Creation, more then I am able to pay; for I am in that respect bound with all my powers and affections to love and to adore thee. If I owed my felfe vnto thee, for giving me my felfe in my creation; what shall I now render vnto thee, for giving thy felfe for mee to fo cruell a death, to procure my redemption? Great was the benefit, that thou wouldst create mee of nothing, but what tongue can fuf. ficiently expresse the greatnesse of this grace, that thou didft redeeme mee with fo deare a price, when I was worfe then no. thing? Surely, O Lord, if I cannot pay the thankes which I owe

owe thee; (and who can pay thee, who bestowest thy graces without either respect of merit, or regard of measure?) it is the abundance of thy bleffings that makes mee fuch a bankerupt; that I am fo farre vnable to pay the principal, that I cannot possibly pay so much as the

interest of thy loue.

But Omy Lord, thou knowest, that fince the losse of thine Image, (by the fall of my first vnhappy parents ) I cannot loue thee with all my might, and my minde, as I should: therefore as theu diddeft firft cast thy love vpon mee, when I was a childe of wrath, and a lumpe of the loft and condemned world; fo now, I befeech thee, shed abroad thy loue by thy Spirit through all my faculties and affections : though I can never pay thee in that measure of love which thou hast deserved, yet I may endeuour es

is

15

endenour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of Heart, loue my Neighbour for thy faze, and love thee above all for thine owne fake. Let nothing be pleafant vnto me, but that which is pleasing voto thee. And, sweet Saujour, suffer me neuer to bee lost or cast away, whom thou hast bought so dearely with thine own most precious bloud O Lord let me neuer forget thine infinite loue, and this vnfpeakable benefit of my Redemption; without which, it had bin better for me neuer to have been, then to have any being.

And feeing that thou hast vouchfased mee this assistance of thy holy Spirit; suffer mee, O heavenly Father, who are the Father of Spirits, in the mediation of thy Son, to speak a few words in the eares of my Lord. If thou, O Father,

despisest

m

d

27

h

6

7

despisest mee for mine iniquities, as I have deserved, yet bee mercifull vnto mee for the merits of thy Sonne, who so much for mee bath fuffered. What if thou feest nothing in mee but misery, which might mooue anger and Paffion? Yet behold the merits of thy Son, and thou shalt fee enough to move thee to mercy and compassion. Behold the mystery of his Incarnation, and remit the mifery of my transgression: And as oft as the wounds of thy Sonne appeare in thy fight; Oh, let the woes of my finnes be hid from thy presence. As oft as the rednesse of his bloud glisters in thine eyes; Oh let the guiltinesse of my sinne bee blotted out of thy Booke. The wanton. neffe of my flesh prouoked thee vnto wrath: Oh, let the chaftity of his flesh perswade thee vnto mercy: that as my flesh feduced me to finne, so his flesh may t

may reduce me vnto thy fanor. My disobedience hath deserved agreat reuenge, but his obedience merits a greater weight of mercy: for what can man deserue to suffer, which God, made man, cannot merit to haue forgiuen? When I confider the greatneffe of thy Paffion, then do I fee the trune fe of that faying; that Iefus Christ came into the world to saue the chiefost sinners. Darest thou then, O Cain, say, that thy simes are greater then may bee forginenthou lieft like a murtherer: The mercies of one Christ, are able to forgine a whole world of Cains, if they will beleene and repent. The finnes of all finners are finite: the mercies of God are infinite: Therefore, O Father, for the bitter death and bloudy passion sake, which thy Sonne lefus Christ hath suffered for mee, and I have now remembred vnto thee, pardon and

and forgive thou vnto mee all my finnes, and deliuer me from the curse and vengeance which they have justly deserved: and through his merits, make mee, O Lord, a partaker of thy mercie. It is thy mercy that I fo earnettly knocke for. Neither shall mine importunitie ceale to call and knocke, with the man that would borrow the loanes; vntill thou arise and open vnto mee thy gates of Grace. And if thou will not bestow on mee the loanes; yet O Lord, deny mee not the crums of thy mercy, and those shall suffice thy hungry handmaid.

1

c

1

d

tl

cl

n

ch

And feeing thou requireft nothing for all thy benefits, but that I love thee in the truth of my inward heart; (whereof a new Creature is the truest out-ward testimony) and that is as easie for thee to make mee a new creature, as to bid me to be

be such: Create in me, O Christ, anew Heart, and renew in mee anew spirit: and then thou shalt see how (mortifying old Adam and his corrupt lusts) I will serue thee as thy new Creature, in a new life; after a new way: with a new tongue, and new manners: with new words: and new workes; to the glory of thy Name, and the winning of other sinfull soules wnto the Faith by my deuous example.

9

e

e

d

if

t

3

e

A

it

of

2

-

is

8

0

e

Keepe me for euer, O my Sauiour, from the torments of Hell, and Tyranny of the Deuill. And when I am to depart this life, fend thy Holy Angels to carry me, as they did the foule of Lazarus, into thy Kingdome. Receive mee then into that most ioyfull Paradise, which thou diddest promise vinto the penitent theese: which at his last gaspe vpon the Crosse, so deuoutly begged

814

ged thy mercy and admission into thy Kingdome. Graint this, O Christ, for thine owne names sake: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever.

Amen

long of the New and the renies of the renies of other facilities of the renies of the

suiour, e from the community of the

FINIS.

ny Kasalomo, Regino mae hen maa daa haak aaskall (g al je, saasa taon talibaka too

Which act his Latingalpo voon to Croston dequality beg-